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ABSTRACT

Offering practical tips for K-12 teachers and other curriculum planners, this booklet presents a comprehensive view of how ethnicity should be treated in the curriculum, suggests a number of activities for ethnic studies, identifies resources and materials available in ethnic studies, and describes a number of instruments available for evaluating the outcomes of ethnic studies. Focusing on the nature of ethnicity in the curriculum, the first of four chapters defines ethnic studies, describes where ethnic studies education occurs, and identifies the goals of ethnic studies. In addition, "do and don't" guidelines of teaching about ethnicity are provided. The last section in chapter one discusses multiethnic teaching concepts. The major portion of the document, chapter two, offers activities designed to introduce the concept of ethnicity and enrich students' knowledge and understanding of their ethnic origins and the ethnic origins of others. Chapter three provides suggestions about how to identify available ethnic studies materials and select those that best suit the needs of a particular class. Chapter four presents an annotated list of existing instruments for evaluating various aspects of ethnic studies programs. The book is also included in an Ethnic Heritage Studies Kit, along with other books, a filmstrip, and cassette, which is available from the Social Science Education Consortium for $29.00. (Author/JR)

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Understanding You and Them

Tips for Teaching about Ethnicity

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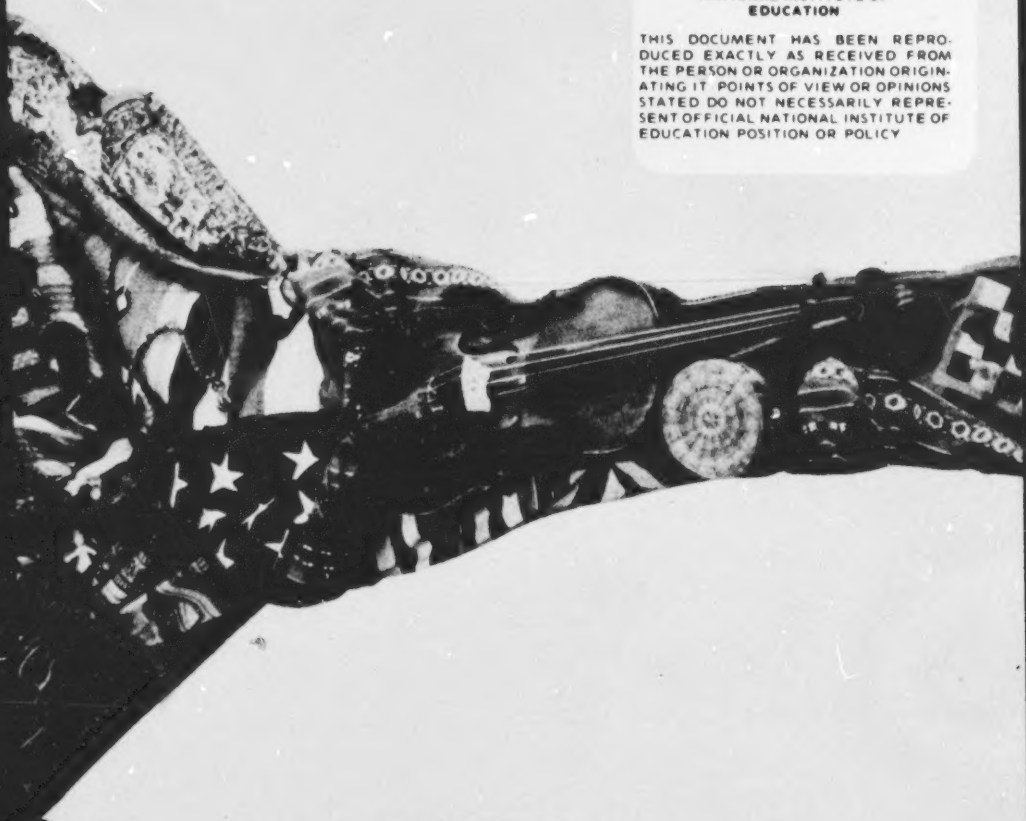

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Tips for Teaching about Ethnicity

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Preface

In June 1974 the Social Science Education Consortium was awarded a grant from the U.S. Office of Education under Title IX of the Elementary and Secondary Education Act. The project, entitled "Analysis and Dissemination of Ethnic Heritage Studies Curriculum Materials," was designed to identify, collect, analyze, and report on existing ethnic studies materials for use in kindergarten through grade 12. This paper, which was funded by the Educational Resources Information Center of the National Institute of Education, builds upon and extends the work of the Ethnic Studies Materials Project.

This publication is one of a number produced by ERIC/ChESS and SSEC to help teachers and other curriculum planners locate appropriate ideas, references, and materials for the teaching of specific subjects within the broad area of the social studies.

Chapter 1 presents a comprehensive view of how ethnicity should be treated in the curriculum. Chapter 2 suggests a number of specific activities for ethnic studies. Chapter 3 presents a general picture of the types of resources and materials available for ethnic studies and points the reader to ways in which these resources and materials may be found. Chapter 4 describes a number of instruments available for evaluating the outcomes of ethnic studies.

It is our hope that this publication will be useful to persons concerned with the improvement of ethnic studies as they relate to all levels and all aspects of the curriculum.

Irving Morrissett
Director, ERIC/ChESS
Executive Director, SSEC

Ackowledgements

Many, many people participated in the SSEC's Ethnic Heritage Studies Curriculum Materials Project (EHS Project) and the development and writing of this ERIC/ChESS paper.

Carlos Cortés, Associate Professor of History and Chairman, Chicano Studies, University of California, Riverside, developed and wrote the first chapter of this paper. The teaching activities in Chapter 2 were developed by Fay Metcalf, with the assistance of Bonny Cochran and James Giese. All of these teaching activities were fieldtested under the supervision of Edith W. King, Professor of Educational Sociology, University of Denver. The fieldtest teachers were:

Pat Chavez, second grade, Leo William Butler School, Ft. Lupton, Colorado
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Irvin Sandoval, tenth grade, Iver C. Ranum High School, Westminster, Colorado
Robert Stack, third and fourth grades, Deer Creek Elementary School, Bailey, Colorado
Richard Trzicky, eleventh grade, Longmont Senior High School, Longmont, Colorado

Chapter 3 was written by Sharryl Hawke. Information for this chapter was provided by EHS Project staff members who analyzed the materials, including James Giese, Robert Watford, Edith King, and Mary Jane Turner. Chapter 4 was compiled by Frances Haley with the assistance of Celeste Fraser.

Irving Morrissett served as the EHS Project director and Frances Haley as project coordinator. June Ramos and Martha Koerner undertook a variety of secretarial responsibilities, including the monumental task of ordering and cataloguing over 1500 resources gathered by the Project.

A National Advisory Board also gave advice throughout the EHS Project. In addition to Cortés, members of the National Advisory Board were:

James A. Banks, Professor of Education, University of Washington

Mark M. Krug, Professor of Education in History and the Social Sciences, University of Chicago

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Two representatives of the National Council for the Social Studies reviewed the entire manuscript of this paper and suggested revisions before publication: Celestyne D. Porter, Past President of the Social Studies Supervisors Assocation and Social Studies Supervisor of the Norfolk, Virginia, Public Schools; and John B. Bastolich, Social Studies Consultant of the Minneapolis, Minnesota, Public Schools. In addition James A. Banks did a very helpful, detailed critique of the draft of Chapter 1 at the request of Cortés.

The authors wish to thank all who helped develop this publication.

Chapter 1

Ethnicity in the Curriculum

Understanding you and them. That is what ethnic studies is all about. Finding out about yourself—where you and your ancestors came from, what you, they, and others of your background have experienced, what cultural elements affect your life, and what contemporary problems you face because of your ethnicity. And while you are getting to know yourself, you should also be learning to understand others—how ethnicity has played a part in shaping their experience, forming their values, and affecting the contemporary problems they face.

Ethnic Studies: What Is It?

What exactly is ethnic studies? After surveying the literature and nearly drowning in the crosscurrents of opinions, pronouncements, theories, constructs, models, definitions, warnings, and prophesies on this subject, I believe that the following six general areas are essential components of an intellectually valid, socially responsible, and educationally effective approach to teaching about ethnic groups.

1) The root cultures from which U.S. ethnic groups have developed. In the case of some groups—for example, Afro-Americans, Asian-Americans, and European-Americans—this means the study of their heritage *before they came to this land*. (I say this land, not the United States, because people of many backgrounds came, voluntarily or involuntarily, to this land before as well as after the United States of America became an official country.) In the case of other ethnic groups—such as Native Americans (American Indians) and Puerto Ricans—this means the study of their heritage *before the United States came to them*. In the case of yet other ethnic groups—principally Chicanos (Mexican-Americans)—this means the study *both* of the pre-U.S. heritage of Mexicans on the land later absorbed by the United States *and* of the Mexican heritage of immigrants into the United States.

2) The U.S. experience of ethnic groups. The study of root cultures should be only a relatively small part of an effective multiethnic education or ethnic studies program. Of far more significance for the development of understanding is the study of ethnic groups *within* the United States—the study of the experience of people of various groups once they became part of this country's story. Japanese culture, Chinese traditions, African history, Irish literature, and Italian music are interesting topics, but they are only background to the study of ethnicity. They are no substitute for the intensive study of Japanese-American culture, Chinese-American traditions, Afro-American history, Irish-American literature, and Italian-American music.

3) The changing cultures of ethnic groups. Time does not stand still. Nor do ethnic cultures. They change constantly and in various ways, depending on such

factors as time, place, conditions, and events. Ethnic cultures in the U.S. are not frozen imports from abroad; they are dynamic, ever-changing mosaics, as root cultures and ethnic groups continuously interact with the rest of U.S. society. Nor is this group process a homogeneous one; variations necessarily develop within each ethnic culture as its various members interact with the rest of society at different places, at different times, and in different ways. Teaching about an ethnic group must include a study of both its core culture and its many cultural variations.

4) Relations with the rest of society. Ethnic groups do not live in a vacuum. Therefore, they cannot be studied in one. Looking at an ethnic group and its culture is *part* of ethnic studies. Looking at the experience of interaction between ethnic groups and the rest of society—particularly their mutual effects—is also essential.

5) Current situation of ethnic groups. The past is usually "safer" to teach about because it is the past—less immediate, and therefore often less potentially explosive. But the present is where we live, and with the present we must deal. Without reducing the importance of studying the past, teachers and students must come to grips honestly with the present. Otherwise ethnic studies can easily degenerate into simply a trip into nostalgia, a parade of pride, or a confessional for past injustices committed.

6) Future of ethnic groups. What does the future hold for ethnic groups and persons of various ethnic backgrounds? Educators cannot be expected to teach with a crystal ball. However, teachers should deal with the past and present as a launching pad for attempting to understand future prospects for ethnic groups and individuals and for considering possible alternatives for improving this future.

Ethnic Studies: Where Is It?

Where does ethnic education occur? *Everywhere*. Schools do not and cannot monopolize education. From the moment children are born, they begin their process of becoming educated—from mom, dad, brother, sister, and other members of the family; later from friends, neighbors, and the mass media, especially the omnipresent television set. By the time children reach school, they are already *very* educated, although not *well* educated.

And even when schools get their hands on children, their educational influence is only partial, not total. While students spend a few hours per day in the classroom and, in most cases, even fewer studying outside of class, their informal education continues. Magazines, newspapers, clubs, conversations, movies, more family, more friends, and much more television—these are some of the components of the continuous, powerful "societal curriculum."

Part of this informal societal curriculum is education (or miseducation) about ethnicity. Whether they have formally studied ethnic groups, almost all people have some "knowledge" about different ethnic groups. When such "knowledge" (obtained formally or informally) results in antipathy toward or negative beliefs about an entire group, this is prejudice. Studies have shown that many children have well-formed attitudes, including prejudices and negative stereotypes, about ethnic people by the time they reach school.† A glance at the daily newspaper, with its stories of ethnic conflict, or an honest look at ourselves will remind us that, somehow or other, all of us have received an education in ethnicity.†

With that in mind, what options do schools have in ethnic education? They may reinforce the societal curriculum (and thereby help perpetuate informally developed prejudices and misunderstanding). Unfortunately, this practice is far too common,

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†For an example of such a study, see Mary Ellen Goodman, *Race Awareness in Young Children*, 2d ed. (New York: Macmillan, 1964).

†For examples of the process by which the "Societal curriculum" creates and reinforces prejudice, see Charles Y. Glock and Ellen Siegelman, eds., *Prejudice U.S.A.* (New York: Praeger, 1969).

as indicated by the Social Science Education Consortium's analysis of hundreds of textbooks and other teaching materials currently being used in U.S. schools, as well as by numerous other studies of curriculum materials.*

Schools may choose to avoid teaching about ethnicity. This is a tacit admission by schools that they are willing to let the home, peer group, and mass media handle the ethnic education of our young people. Considering the critical importance of intergroup understanding in our society, this is a serious disservice to our nation.†

Or schools may commit themselves to ethnic education, with the aim of developing "ethnic literacy," an incisive metaphor created by James A. Banks of the University of Washington. ‡ By ethnic literacy is meant a thorough understanding of the function of ethnicity in our society and the cultures, experiences, and current situations of ethnic groups in our nation. Clearly, this third option is the one we strongly support as the only viable alternative for building a better society.

There are at least three arguments that are commonly made by educators as reasons for not adopting the third alternative and for not studying ethnic groups and ethnicity in their schools and classrooms. I would like to deal very briefly with these objections to education about ethnicity.

"I have students from many different races and backgrounds and they get along just fine. I don't want to cause any trouble by studying ethnic groups." This is a disciplinary argument, not a pedagogical one. In essence it says, "If I can get them through my class without having any trouble, then I have succeeded (or better, survived) this year. What the same students may do next year or the year after, what ethnic attitudes they may develop, what understanding they may lack, or what discriminatory actions they may take in the future, is none of my business." But it is your business and the business of all of us. We cannot pass the educational buck to the next teacher, to the next school, or to society in general. All educators must assume their responsibilities for developing student ethnic literacy. This means teaching about ethnicity in each and every class of each and every grade.

"I don't want to teach about ethnic groups because it is divisive." A reasonable fear, but not a necessary result. Teaching about ethnic groups *can be* divisive if poorly done, but it *should not be* divisive if done well. When handled perceptively and sensitively, teaching about ethnic groups can be a solid contribution to better intergroup understanding. This educational opportunity should not be lost because of fear.

"Ethnic content may fit fine into social studies and literature, but not in my subject matter." Want to bet? Ethnic content can be worked into every school subject, with the resulting enrichment of the presentation. It can be done, in *any* subject, if enough imagination is used.

Ethnic Studies: Why Is It?

What, then, are the goals of ethnic studies? What should be our objectives in including ethnic content? These are important questions that too often are not

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*See Chapter 3 of this publication and also the Consortium's *Materials and Human Resources for Teaching Ethnic Studies: An Annotated Bibliography* (1975). Examples of other multiethnic analyses of current social studies textbooks are *Report and Recommendations of the Task Force to Reevaluate Social Science Textbooks Grades Five Through Eight* (Sacramento: Bureau of Textbooks, California State Department of Education, 1971) and the series of multiethnic surveys of social studies textbooks published by the Michigan Department of Education, Lansing, Michigan, beginning in 1968.

†Dramatic evidence of the negative impact of the "societal curriculum" on intergroup understanding and the failure of schools to overcome societally-created prejudices among students can be found in Charles Y. Glock *et al.*, *Adolescent Prejudice* (New York: Harper and Row, 1975).

‡See James A. Banks, "Teaching for Ethnic Literacy: A Comparative Approach," *Social Education*, 37 (Dec. 1973) pp. 738-750.

considered seriously before introducing ethnic content and creating multiethnic education programs. The failure to deal with these questions and the resulting failure to establish a valid educational rationale for ethnic studies is a major cause of the lack of effectiveness of many attempts to bring about ethnic reform in the curriculum. I would like to suggest the following four goals for teaching about ethnicity.

Goal One—To help students develop their basic skills. You mean help students learn reading, writing, and arithmetic? Absolutely. Despite all of the sound and fury about going back to basics and how such "fringe" subjects as ethnic studies take away from good fundamental education, there is no intrinsic conflict between education in basic skills and ethnic studies. Quite the contrary. Imaginatively and sensitively used, ethnic studies can be a boon to basic skills education. The use of materials with interesting ethnic content can provide the impetus for the learning of basic skills. This may be particularly true for students of ethnic backgrounds. Such students should find reading materials and mathematical problems that relate to their heritage and experiences to be stimulating sources for basic skills development. But beyond this, all students should benefit from strengthening basic skills by reading about people of diverse backgrounds and tackling mathematical problems that reveal multiethnic realities. And what a double benefit to students and to society! At the same time that they learn basic skills, students would learn about each other.

Goal Two—To help students develop better understanding of their own backgrounds and of other groups that compose our society. Please note: I said nothing about developing *knowledge* or *tolerance*. I have nothing against knowledge or tolerance, but in and of themselves they are not sufficient goals for teaching about ethnicity. Knowledge—the accumulation of facts and ideas—is merely a stepping-stone to understanding. And tolerance—the blind and unselective acceptance of anyone or any group, no matter what they believe or do—is not a worthy goal. Should we teach amoral tolerance of all—Adolf Hitler, others who have committed mass atrocities, or the giant narcotics combines? No. In teaching about ethnicity and ethnic groups, we should not promote knowledge for its own sake nor should we try to challenge blind intolerance by preaching blind tolerance. Rather the goal should be the rejection of intolerance based on stereotypes, misinformation, and prejudice and the effective use of knowledge to develop understanding—of oneself and of others.

Goal Three—To help students develop a commitment to building a better nation and a better world for all. This moral component is critical. Understanding, alone, is morally arid. How is this understanding to be used? Such understanding about a group might well be used as a weapon to harm, exploit, oppress, or discriminate against that group. To prevent the creation of a society of such "understanding discriminators," ethnic studies must aim for a third major goal—to develop commitment to the building of a better nation and a better world for all. Teaching young people to believe in the goal of a better society for all people of all ethnic and cultural backgrounds is an essential part of ethnic studies—and should be an essential part of all education.

Goal Four—To help students develop the skills to build that better society for all. Moral commitment is simply not enough. Morally committed people may be depressingly ineffective in bringing about constructive societal change if they lack the necessary skills. I am not referring just to the basic skills of Goal One. I mean, in addition, societal skills—the ability to analyze critically, the understanding of governmental processes, a solid conception of the meaning and function of power, a grasp of economic realities, a capacity for logical decision making, and a realization of the potentialities and limits for different kinds of individual and group action. Ethnic studies must have as a prime goal the preparation of students for effective action, a basic element of effective citizenship.

Do's and Don't's of Ethnic Studies

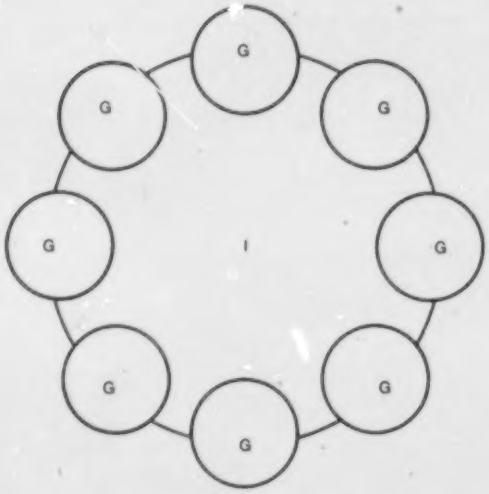
There are no iron-clad rules for teaching about ethnic groups. The field is too new for rules to have developed; the subject may be too complex and dynamic for rules *ever* to develop. However, I would like to suggest the following, not as rules, but as guidelines—"do's and don't's" of teaching about ethnicity and ethnic groups.

1) Don't teach about an individual as belonging to one group; do teach about an individual as belonging to many groups. The relationship between the individual and the group is a thorny issue for teachers. Everyone likes to be thought of as an individual; everyone *is* an individual. But if everyone is an individual, then what good does it do to teach about groups? Putting it another way, doesn't the emphasis on groups demean individuality? Absolutely not. Just the opposite. Sensitive teaching about groups, including ethnic groups, adds an important dimension to the understanding of individuality by providing group clues about the individual. Ethnic studies in particular and multigroup studies in general can increase understanding of what it *may* mean for a person to belong voluntarily or involuntarily to a variety of groups.

No person belongs to *a* group. Each individual belongs simultaneously to many groups—sex, age, economic, social, geographic, cultural, and ethnic, to name a few. At various moments in a person's life, the fact of belonging to one or more of these groups may have a significant, if not determining, influence on that person's life.

Figure 1 illustrates the relationship of *groupness* to *individuality*. The large middle circle (I) represents the individual. The small surrounding circles (G) represent the groups to which that individual belongs.

FIGURE 1
THE INDIVIDUAL AS A MEMBER OF MANY GROUPS



(I = Individual; G = Group)

An individual does not belong solely to one group. How could a person be *only* male or female and not also be part of some occupational group, belong to some age group, live as part of a country, region, state, or city, and belong to one or more ethnic groups? Ethnic studies must avoid the presentation of the false and divisive idea that a person belongs only to one group, as illustrated by Figure 2. Rather ethnic studies should aim at developing an awareness that each of us belongs to *many* groups and that this multi-groupness affects our values, attitudes, beliefs, goals, and behavior.

FIGURE 2
THE INDIVIDUAL AS A MEMBER OF ONLY ONE GROUP

Nor does a person encompass an entire group, as illustrated by Figure 3, implying that an individual embodies *all* of the culture and experiences of the group. This is impossible, as there is too much diversity—often conflicting diversity—within each group for one person to embody all of it. No person should be expected to conform to *all* of the salient characteristics of a group, to exhibit *all* aspects of a culture, or to have experienced *all* of the experiences of that heritage. That is stereotyping. There is too much diversity in any group and each person is a member of too many groups for that to occur. In short, each person—no matter of what ethnic group or groups—is truly an individual.

FIGURE 3
THE INDIVIDUAL AS THE EMBODIMENT OF AN ENTIRE GROUP

Why, then, if every person is so unique, should we study groups? What is the value of studying ethnic groups if their composition is so diverse? Going back to what was said earlier—to provide *clues*. The more we know about groups, the more clues we have for understanding members of those groups—ourselves or others.

2) Don't permit ethnic studies to become a process for building or reinforcing group stereotypes; do use ethnic studies as a process for developing in students an understanding of both the general unifying threads of ethnic groups and the dynamic diversity of group cultures and experiences. No ethnic group is homogeneous. To begin with, each has men and women. Young, old, or in between. Different occupations, different social classes, different geographic regions, different places of residence, different points of view. And so on.

This does not, however, refute the fact that each ethnic group has significant unifying historical experiences and cultural patterns of which students should develop an understanding. It simply means that, while teaching about the commonalities within each ethnic group, the teacher must also explore the great internal diversity of each ethnic experience. Ethnic cultures should not be viewed as uniform, static, and frozen, but rather as diverse, dynamic, and continuously changing in different directions and in different ways.

An almost unlimited number of questions can be asked about an ethnic group. What have been the geographical variations of each ethnic group's experience? How have the experiences of members of each group varied as a result of the historical periods during which they became part of U.S. society? What have been the differences in experience of different generations of an ethnic group? What have been the variations of urban and rural experience? What have been the different experiences of the various social classes, economic sectors, and political groupings within each ethnic group? What have been the various cultural patterns in each group? What have been the differing experiences of men and women within each ethnic group? This approach will lead to an awareness of both the unifying commonalities and the enriching diversity in the culture and experience, past and present, of each group.

3) Don't treat ethnic studies as a sop to protesting groups; do teach ethnic studies throughout the curriculum because it is intellectually valid and socially necessary. Too often schools look upon ethnic studies as a way to placate students or the community. This attitude has damaging consequences for teaching about ethnic groups. It causes this teaching to become reactive, *ad hoc*, and crisis-oriented instead of progressive, considered, and solidly grounded. It causes this teaching to become focused solely on the large, demanding local groups and not broadly inclusive of the national range of ethnic groups. It causes this teaching to become marginal and grafted to the fringes of the school program rather than central and woven into the total fabric of the curriculum. And it causes this teaching to become transitory—as long as there is pressure—instead of permanent. On intellectual and social grounds, the study of ethnicity is essential.

The study of ethnic groups should be intrinsic to every school's curriculum. It can help students better understand themselves and understand others. It can help develop ethnic literacy for better future citizens. It can help build the bridges of intergroup understanding.

4) Don't make ethnic studies solely the study of a group by students of that group; do make ethnic studies the study of all groups by all students. We need to understand each other, not just ourselves. Therefore, the study of ethnic groups in all schools should be oriented toward developing a broad understanding of ethnicity, ethnic cultures, ethnic experiences, and the problems faced by members of ethnic groups.

This does not mean the homogenization or standardization of ethnic studies. Schools may want to place special emphasis on ethnic groups in the local community and ethnic groups that are represented in the student body. But such local emphasis should not become local exclusivity. Schools prepare students for the future, and the future in the culturally pluralistic United States will be a future in which people will come into contact with others of many different ethnic backgrounds and identities. Schools should help prepare students to function sensitively and effectively in this multiethnic future.

5) Don't teach about ethnic groups as a multiethnic, group-by-group parade; do teach about ethnic groups as part of a continuous multiethnic process. Too much of what purports to be multiethnic studies is really ethnic-by-ethnic studies. Textbooks, courses, and curricula are generally organized one group at a time, with Black, Chicano, Native American, Asian, White Ethnic, or what-have-you units presented in unreal isolation. Often there is little or no effort to interrelate

the experiences of these various groups. The ghettoization of the teaching about ethnic groups impedes the development of an understanding of these groups and their experiences. An effective multiethnic educational process must move beyond the compartmentalization and isolation of the study of ethnic groups to the incorporation of the study of ethnicity throughout the entire school curriculum.

This is not an argument *against* single-group ethnic studies *per se*. Not at all. Such ethnic studies should and will continue to play an important role in U.S. education, both because of their intrinsic value and because of their special role as the cutting edge of multiethnic educational reform.

However, schools cannot fulfill their responsibilities in multiethnic education merely by creating ethnic studies departments, programs, courses, and units within courses. It is tokenism for schools to provide courses on ethnic history while permitting U.S. history courses to operate on a "business as usual" basis with little or no ethnic content. It is tokenism to provide ethnic literature courses while failing to include multiethnic literature throughout general U.S. literature courses. It is tokenism to present units on ethnic groups as marginal enrichment material while omitting ethnic content from the study of language arts or mathematics. Multiethnic education means nothing less than the full incorporation of the study of ethnic groups, the broad-scale introduction of multiethnic perspectives, and the creation of multiethnic sensitivity throughout the educational system.

6) Don't leave the teaching about ethnic groups to the other person; do it yourself. This means everybody. To create ethnic literates, to make ethnic studies an effective part of the educational process, we will all have to do our part. A teacher does not have to be ethnic to teach about ethnicity. A teacher does not have to be a member of an ethnic group to teach about that ethnic group, even to students of that ethnic group.*

Unquestionably it takes effort and sensitivity to teach about ethnic groups. But the job needs to be done, for the good of students and the future of our society. And the buck must not be passed.

To make multiethnic education fully effective for developing an ethnically literate future citizenry, all teachers must make their classrooms a part of the ethnic studies process. No teacher, counselor, administrator, curriculum developer, textbook writer, or any other educator should remain outside of the process of multiethnic education.

Multiethnic Teaching Concepts

Enough said about do's and don't's. The next issue is how to proceed with the process of ethnic studies along multiethnic instead of group-by-group lines. This process—the development of multiethnic education—involves at least three major components:

1) the creation of multiethnic teaching concepts;
2) the development of multiethnic teaching strategies; and
3) the incorporation of multiethnic concepts and strategies into all aspects of the K-12 curriculum.

To cut across groups, to weave ethnic studies throughout the general curriculum (as opposed to leaving ethnic studies on the easily-amputatable, demeaned margin), we need broad concepts for thinking about and examining ethnicity in the schools. Following are eight organizing concepts that should be central in the development of multiethnic curriculum:

1) The United States as a broad geocultural entity that developed through the continuous, multidirectional flow and interplay of cultures.

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*For a provocative discussion of this general subject, read Robert K. Merton, "Insiders and Outsiders: A Chapter in the Sociology of Knowledge," *The American Journal of Sociology*, 78 (July 1972) pp. 9-47.

2) Multiethnic perspectives on U.S. society.
3) Comparative experiences of ethnic groups.
4) Society at large, not ethnic groups, as "the problem."
5) The activities of ethnic groups—what they have *done*, not just what has been *done to* them.
6) The diversity of members of an ethnic group, not just ethnic heroes and "success stories."
7) The *experience* of ethnic people, not just symbols of ethnic groups.
8) The interrelationship of ethnic groups with the rest of U.S. society, as well as experience within ethnic cultures.

Let us look briefly at each of these eight concepts and consider teaching strategies for implementing them in the classroom.

1) U.S. History as a Multidirectional Geocultural Phenomenon. A basic structural concept that pervades U.S. education is the ethnocentric view of the nation as a strictly unidirectional product of civilization that spread from Western Europe across the Atlantic Ocean to the east coast of what is today the United States and then west to the Pacific. Within this approach, ethnic groups appear almost always in two forms—as *obstacles* to the advance of westward-moving Anglo civilization or as *problems* that must be corrected or, at least, kept under control.

The underlying rationale for this frame of reference is for the most part *political*—the idea that the development of the United States should be viewed as a process that occurred in an east-to-west direction *within* the national political boundaries of the country. However, in applying this frame of reference, educators have been somewhat inconsistent. Most surveys of and courses on U.S. history discuss the geography of the area that ultimately composed the U.S. Yet the fertile lands, valuable minerals, and important rivers that helped make the U.S. wealthy and powerful were all here before there was a United States. These books also dwell on the 13 British colonies, although they did not become part of an independent nation until 1776. And such historical events as the Texas Revolution of 1835 and the Lone Star Republic are generally included in surveys of U.S. history, although Texas did not become a part of the U.S. until annexation in 1845. Thus, even the traditional study of U.S. history does include phenomena outside of the political boundaries of the country as a part of the U.S. experience.

Yet educators have deviated inconsistently from this rigid political framework. While including land, minerals, rivers, English colonists, and Texans as significant parts of the U.S. experience *even before* they became part of the U.S. political unit, educators have not adequately included those Native American, Hispanic, and Mexican civilizations that developed on the land that ultimately would become part of the United States. While focusing on the east-to-west flow of civilization from Europe, U.S. schools have devoted little substantive attention to the northwesterly flow of civilizations from Africa to America, the northerly flow of Hispanic and Mexican civilization, and the easterly flow of civilization and cultures from Asia. At best, most books and curricula on U.S. history, society, and culture give only token recognition to the development of cultures in America prior to the coming of the European, the growth of the Native American, Hispanic, and Mexican civilizations *before* the U.S. conquest of their territory, and the flow of civilizations into the United States other than east-to-west from Europe.

Let us reject the distorting, unidirectional approach to the study of the United States. Instead, let us introduce the variety of cultural experiences that have composed the *total* U.S. experience. The rationale for this alternative is *geocultural* instead of political. Rather than look just at the political United States, our educational system should deal *consistently* with the development of the entire geocultural area that eventually became the United States. Moreover, the flow of cultures into the United States should be viewed multidirectionally, with the rich diversity that resulted for our nation.

For students to obtain an understanding of the United States in all of its cultural and ethnic dimensions, the application of the geocultural, multidirectional frame of reference should be made an intrinsic part of the educational process, starting with the first year of school. Moreover, it should be incorporated into all possible subject areas. In particular, the school curriculum should include, from the first year, the continuous, parallel study of the various civilizations that developed in the geocultural United States. Through this concept, we can examine such multiethnic topics as:

a) the varieties of Native American civilizations;
b) the European-descent and African-descent explorers and settlers of both Northern Mexico (later the U.S. Southwest) and the Atlantic colonies;
c) the relations of Native American civilizations with the expanding U.S. society from the east and expanding Mexican society from the south;
d) the types of British colonial, United States, Spanish colonial, Mexican, and independent Native American economic systems, political systems, philosophies, cultural patterns, class and caste structures, literary and artistic traditions, and concepts of law, land, and water rights;
e) the social and cultural origins of the varieties of peoples who entered the United States from various directions;
f) the impact of these people on the development of U.S. culture and society and the converse impact of the U.S. on them; and
g) the process of cultural and ethnic conflict, fusion, and coexistence.

This continuous, geocultural, multidirectional approach can reduce the inherent ethnocentrism that has plagued U.S. education. Moreover, by placing in proper perspective the multicultural, multiethnic reality of the United States, this approach can help make cultural democracy an educational and ultimately a societal reality.

2) Multiethnic Perspectives. Schools need to provide more than dominant society perspectives. Note—I did not say *the* dominant society perspective; there is no such thing. There is no monolithic dominant society viewpoint any more than there is a monolithic ethnic group perspective. In other words, not everybody of any group thinks alike.

However, almost all textbooks and curricular designs for the presentation of U.S. society are based on some sort of dominant-society perspective. To correct these distortions, we need to introduce multiethnic perspectives throughout the entire study of the U.S. experience.

Following is an example of the application of the multiethnic perspective approach to a selected event, the Cherokee Removal—the U.S. government's forced movement of the Cherokees (as well as Choctaws, Chickasaws, Creeks, and other Native Americans) from their homes in the South to the western United States. There are a number of dominant society perspectives on this event. One perspective holds that Indians were obstructing the westward expansion of U.S. civilization and had to be moved in order to provide room for Anglo-American westward migration and settlement. A second perspective holds that Anglo-Americans should be ashamed of the injustices committed through this forced removal and should continue making amends through various forms of compensation. A third perspective holds that, although the Cherokee Removal was unjust, it happened long ago, the clock cannot be turned back, and contemporary Anglos should not be forced to shoulder the guilt for events that occurred more than a century ago.

While there are variations in these perspectives on the Cherokee Removal, usually missing from general U.S. history books are perspectives from U.S. ethnic groups. What did the "removed" Indians think?—what were the varieties of opinions about the removal among Cherokees, Choctaws, and others? What did the western Native Americans think when they saw eastern Indians being moved onto *their* land? How did Black people perceive this forced movement of another "colored" population? How did northern Mexicans (soon to be conquered and annexed into the

United States) view this massive forced population movement? What were the differences among white ethnic groups in their attitudes toward the Removal?

By asking such questions, educators can incorporate multiethnic perspectives into the study of the U.S. experience. Nontraditional sources, excerpts from ethnic writings, provocative questions, and role playing are kinds of techniques that teachers, curriculum developers, and textbook writers can use to introduce multiethnic perspectives. Through the application of this concept in the classroom, divisive ethnocentrism can be reduced by teaching students to consider events and other phenomena from the points of view of many groups.* Moreover, it will also help develop students' analytical capacities by training them to seek out multiple perspectives—ethnic and otherwise—on the various issues that confront them throughout their education and their lives.

3) Comparative Ethnic Experiences. The teaching of the experiences of U.S. ethnic groups has suffered from the reliance on simplistic depictions of the experience of one ethnic group as "just like" that of another group. While there may be certain similarities among the experiences of various ethnic groups, there are also salient differences that invalidate such a "just like" approach. As a unique composite, the experience of each ethnic group differs from all others.

The "just like" approach blurs the special qualities and demeans the uniqueness of each group. Moreover, it leads to the creation and reinforcement of broad, distorting stereotypes of "ethnics." Finally, by creating such misunderstanding, it ultimately impedes valid analysis and decision making.

In contrast to the "just like" approach, we should teach about ethnic groups through the study of comparative ethnic experiences. A series of categories of experience that cut across ethnic lines can be developed and used to assist in comparing various groups. Let us take two examples.

a) What different forms of prejudice and discrimination has each ethnic group experienced? What have been the differential effects of these different types of prejudice and discrimination? What have been the varying attempts of society to eradicate this prejudice and discrimination in relation to each group? How successful have these efforts been in reducing prejudice and discrimination toward each group?

b) By what means did various ethnic groups become a part of U.S. society—conquest, free immigration, or forced migration? When did these groups become part of U.S. society? What have been the differential effects on these various groups of the time and manner in which they entered life in the United States?

These questions indicate the types of analytical categories that can be developed for comparing ethnic experiences. The goal of this comparative approach is *not* to make value judgments about various ethnic groups, but to develop an understanding of the different ethnic group experiences. Such a concept—comparative ethnic experiences—can help students develop logical analytical thinking, help sensitize them to similarities and differences in the experiences of different ethnic groups, and help eradicate the distorting tendency to explain ethnic and immigrant groups in simplistic "just like" terms.

4) Society as Problem. Most journalistic and scholarly discussions of minority groups are based on the implicit assumption that these groups are *problems*. Such descriptions take various forms—characterizations of ethnic groups as racially inferior, culturally deprived, underachieving, overly-traditional, and/or unassimilated. In each case the thrust of the discussion is unidirectional—the ethnic group is the problem. Change the group, make it conform to U.S. society *as seen by the*

*For a model of applying multiethnic perspectives to a selected event, see Geneva Gay and James A. Banks, "Teaching the American Revolution: A Multiethnic Approach," *Social Education*, 39 (Nov.-Dec. 1975) pp. 461-65.

author, bring it into the mainstream, and the problem will disappear.

The pervasiveness of the ethnic-group-as-problem idea has had a deleterious classroom impact. It leads to asking loaded questions. What about an ethnic culture impedes educational attainment? What about ethnic groups makes them violent or unambitious or undependable? What about the nature of some ethnic groups prevents them from achieving as other Americans? Such lines of inquiry create their own answers—stereotypes. Although the details may vary, the student is directed to operate on one basic assumption—the ethnic group is the problem.

Moreover, the constant classroom reference to and textbook depictions of ethnic groups as problems has disastrous consequences for student self-image and intergroup understanding. How long can ethnic students be expected to experience their group being designated a "problem" before this repetition creates a negative self-image? And what are the long-range effects of this same repetition in convincing Anglo students to view ethnic people as problems?

Teachers should reject the ethnic-group-as-problem frame of reference in favor of an alternative analytical concept—society as the problem. With the society-as-problem exploratory concept in mind, the examination of the societal issues involving ethnic group members assumes an entirely different tack.

Instead of asking what about ethnics is a problem, the question should be, what aspects of our society create problems for members of ethnic groups? What facets of our economic system lead to low income and poor jobs for ethnic group members? How does the political process keep ethnic groups generally in a position of powerlessness? What features of our educational system lead to underachievement by ethnic children? Such lines of inquiry—an outgrowth of the society-as-problem frame of reference—will help eliminate negative stereotyping, reveal the obstacles faced by ethnic group members, and lead to a new understanding of the societal reforms needed to create true equality within our nation.

5) History of Ethnic Activity. In applying the society-as-problem concept, teachers must drop still another invalid frame of reference—the concept of ethnic passivity. The recent flood of scholarly and journalistic accounts of prejudice against, discrimination against, and exploitation of ethnic minority groups has helped create a greater awareness of the historical and contemporary inequities of our society. However, the preponderance of books and articles about actions toward (usually against) ethnic groups as contrasted with the relatively few studies of ethnic activity itself has produced the distorted impression that the experience of ethnic groups has been essentially a passive one—as the passive recipients of discrimination and exploitation.

In examining intergroup relations, the teacher must avoid using a simple ethnic passivity (exploited/discriminated against) model. Although discrimination and exploitation are essential aspects of the ethnic experience and should be examined honestly in school, these themes should not be permitted to monopolize the study of ethnic groups.

The experience of each ethnic group is a unique composite of a vast variety of human activities. In studying these experiences, teachers should focus not only on what has been done to ethnic groups, but also what ethnic people have done. By using the history-of-ethnic-activity exploratory concept, educators can help eradicate the distortions produced by the purveyors of the mythology of ethnic passivity.

6) The Ethnic People. While applying the history-of-activity concept, the teacher must also avoid the limitations of still another commonly used, distorting frame of reference—the attempt to describe the multiethnic experience through a parade of ethnic heroes and "success stories." Certainly heroes and success stories comprise *part* of that experience. Children of an ethnic group can develop greater pride and others can develop greater respect for that group by learning about its heroes (heroes either to their own culture or to the nation at large) or its lawyers, doctors, athletes, musicians, artists, writers, and other "successes." However, the

teaching of the multiethnic experience often becomes little more than a glorification of ethnic heroes or an extended exercise in "me too-ism"—the listing of ethnics who have "made it" according to dominant society standards.

The over-reliance on these educational cliches obscures the very essence of the multiethnic experience. This essence is neither heroes nor "me too" success stories, but rather the experiences of ethnic people as a whole. Educators should focus on the diverse aspects of ethnic people of all walks of life—their activities, their culture, their life styles, their joys and sufferings, their conflicts, and their adaptation to an often hostile societal environment. Moreover, in the discussion of heroism and success, attention should be paid to the worth of each individual's life and the values of each ethnic group, not only the standards established by the dominant society. In human terms, should a bank president or an athletic hero automatically be considered more of a success than a conscientious laborer, a devoted parent, or a good neighbor?

All members of ethnic communities—not just ethnic leaders—make good sources for study. Writing family biographies and autobiographies, researching the community, and bringing local ethnic people into the classroom to talk with students are all effective strategies for implementing this concept. Such an examination of the lives of ethnic people—not just ethnic heroes and successes—can provide new dimensions for the understanding of our nation's heritage and the needs of the local community.

7) Essentials of Experience. The study of ethnic people must be just that—the study of the *experiences* of ethnic people. Unfortunately, much of current ethnic studies has not progressed beyond the superficial presentation of the symbols of ethnic groups.

Ethnic studies is not simply demonstrating Mexican dances, designating a soul food day in the cafeteria, displaying traditional Asian clothing, playing Native American music, or showing White ethnic art. All of these can be valuable parts of "multiethnicizing" the educational process. But too often this incorporation of the external symbols of ethnic groups comprises the totality of a school's commitment to ethnic studies. And this is no more than educational tokenism.

The presentation of these ethnic symbols—rituals, music, art, poetry, clothing—must be augmented by the study of the essentials of each group's experience that are reflected by these symbols. While developing an appreciation for the aesthetics of ethnic music, poetry, art, dance, clothing, food, and other such cultural elements, students should delve into the experiential significance behind these symbols. What do the varieties of Mexican dances reveal about the Mexican culture and experience? How did soul food develop historically and how does it reflect the Black experience? What brought about the creation of different kinds of Asian clothing? What Native American cultural values are dramatized by the rich diversity of Native American music? What do the creations of White ethnic artists say about their respective cultures and experiences?

Teachers should strive not only to develop among *all* students an appreciation of the external symbols of *all* ethnic groups. Using the essentials-of-experience concept, they should also strive to promote an understanding of what these symbols reveal about those groups, reveal about their experiences, and express about their values.

In addition, teachers should provide opportunities for students to participate *internally* in the experiences of ethnic groups. Reading and hearing ethnic poetry, short stories, novels, plays, and essays can create a feeling for the experience of an ethnic group. Ethnic music, art, and dance can reveal the fibre and emotion of the group. Autobiographies of ethnic people provide intimate personal views of what it means to experience life in the U.S. as a member of an ethnic group. Living autobiographies can be presented to students by having them visit ethnic communities and by inviting members of ethnic communities to discuss their experi-

ences with the class. And students should be placed in role-playing situations, where they can experience—if only in an artificial and transitory manner—what it means to be a member of various ethnic groups. In short, to paraphrase a traditional Native American expression, ethnic studies should enable all students to "walk a mile in the moccasins" of others.

8) Interrelationship with Society. While applying the essentials-of-experience frame of reference, educators must not restrict their focus to the experience *within* ethnic cultures. Obviously the study of ethnic cultures is a vital aspect of developing a multiethnic curriculum. Ethnic literature, art, music, family structure, religion, values, and traditions deserve sensitive attention.

But multiethnic education must push beyond the study of ethnic cultures to the study of the historical and contemporary interrelationship of each ethnic group with the rest of U.S. society. This will help students develop an understanding of the unique problems each ethnic group has faced and currently contends with in U.S. society. Moreover, the application of this concept can reveal the kinds of changes necessary for creating a society of equal opportunity for all regardless of ethnic origin.

Ethnic Studies Throughout the Curriculum

Finally, multiethnic educational reform necessitates the full incorporation of the study of ethnicity and ethnic groups throughout the entire school curriculum, beginning with preschool and kindergarten, in every subject area from social studies to literature, from mathematics to music, from science to industrial arts, from language arts to physical education. Such an educational process can help students acquire greater understanding of their own heritage and culture and the heritage, culture, and experiences of others. It can help create better intergroup relations based on the solid foundation of serious study. And it can help develop in our young people the commitment to and the tools for building a better society for all.

Chapter 2

Teaching Activities for Ethnic Studies

There are many varied activities for teaching about ethnicity. In this chapter, we describe a few activities that focus on "understanding you and them." These activities are designed to introduce the concept of ethnicity, help students understand their own ethnic origins, and enrich students' knowledge and understanding of the ethnic origins of their fellow students, their neighbors, and members of their community. These activities are only suggestions for getting started; we hope that teachers will seek and develop additional activities that suit them and their students. Three prototype activities are described. They respond to the following questions, respectively:

1) What is ethnicity?
2) What are the individual ethnic origins of the students in the class?
3) What is the ethnic composition of the class, the school, the neighborhood, the community?

In addition to these three activities, which are described in detail, a "potpourri" of other activities is included at the end of this chapter. These are described more briefly. They are quick, easy-to-implement activities that can be used in a variety of ways and in a variety of courses.

The introduction to each of the first three activities contains the following information:

1) The topics with which the activity deals.
2) The necessary components of an ethnic studies program (as described by Cortés in the first chapter) with which the activity deals.
3) The organizing concepts (also as described by Cortés) related to the activity.
4) Social studies courses in which the activity might be taught.
5) The objectives of the activity.
6) The appropriate grade level(s) for use of the activity.
7) The time needed to teach the activity.

Following this introductory material is a step-by-step description of how to conduct the activity. The materials needed are described here. Some of these materials are handouts and, in this case, a replica of each handout is provided. When readings or audiovisual materials that are needed cannot be provided in this volume, the source from which they can be obtained is given.

The "potpourri" activities are not described in so much detail. For each of these only one or a few paragraphs convey essential information about content, procedure, materials needed, and the like.

Activity 1: What Is Ethnicity?

This activity is designed to introduce the concept of ethnicity to the class. The filmstrip/cassette, "What is an Ethnic Group?", focuses on ethnic groups in the U.S., as well as some of the components involved in defining an ethnic group. The concepts of *acculturation* and *assimilation* are discussed.

Topics: Ethnicity, ethnic group

Components: Root culture, U.S. experience, changing culture, current situation

Organizing Concepts: Multidirectionality, comparative experiences, ethnic activity, ethnic people, essential experiences, interrelationships with society

Related Social Studies Courses: History, geography, sociology, anthropology

Objectives: 1) Students will be able to define *ethnicity, ethnic group, acculturation,* and *assimilation.*

2) Students will indicate an interest in their own ethnic background and that of fellow students.

3) The students will relate the ethnic background of their class to U.S. immigration history.

Grade Levels: 5-12

Time: 3 to 5 class periods

Day 1

Materials needed: Filmstrip/cassette, "What is an Ethnic Group?" (1973); filmstrip projector; cassette tape recorder; handout, "Who Am I?" (Handout 1 on page 17).

Step 1: Preview the filmstrip/cassette to develop a thorough understanding of the content. The questions listed in Step 4 below should be reviewed so a smooth classroom discussion can be conducted.

Step 2: Reproduce the handout, "What Is An Ethnic Group?", for distribution at the end of the class period.

Step 3: Show the sound filmstrip, "What Is An Ethnic Group?", to the class.

Step 4: A class discussion, focusing on the following questions (or others that seem more appropriate in your setting), should be conducted.

1) What are some characteristics that are common to members of an ethnic group?

2) How are ethnic traditions passed from one generation to another?

3) Why do ethnic groups maintain their ethnic identity?

4) What differences are there between race, nationality, religion, and ethnic group? What similarities?

5) Can you give examples of acculturation and assimilation?

6) Consider several different ethnic groups of your choice. What do you think will happen to each in terms of acculturation and assimilation?

Step 5: Distribute the handout, "Who Am I?" Ask students to interview their parents or another appropriate person to gather the information. There will probably be some students who are adopted or live in one-parent homes. It is best to indicate this immediately, and to tell students that they should do the best they can to fill out the charts. They may wish to assume the ethnic origin of their adoptive parents. Also indicate that there will be many of them whose parents are fourth- or fifth-generation Americans and may not have complete information on their ethnic backgrounds. (If students want to continue

Handout 1

WHO AM I?	
Mother's Heritage (Her Parents, Grandparents, etc.)	
Father's Heritage (His Parents, Grandparents, etc.)	
Ethnic Foods I Eat That My Ancestors Ate	
Ethnic Holidays I Celebrate	
Ethnic Songs and Dances I Know	
Ethnic Games I Play	
Ethnic Literature I Enjoy	
Ethnic Arts and Crafts I Can Do	
Ethnic Clothing I Wear on Special Days	
Languages I Speak or Read	
Ethnic Origin of My Name	
Ethnic Aspects of My Religion	
Ethnic Aspects of My Home and Neighborhood	
My Ethnic Heritage Is . . .	
My Degree of Acculturation Is . . .	
My Degree of Assimilation Is . . .	

study of their own ethnic heritages, Activity 2 will provide them with further opportunity to gather information.)

Day 2

Materials needed: Outline desk map of world; wall map of world; chalkboard or posting paper and marking pens.

Step 1: Hand out outline maps of the world. Ask students to locate the countries of their parents', grandparents', and/or great grandparents' national origin(s). Before class you may want to refresh your knowledge of the names of European countries prior to World War I. If students cannot locate the country on their desk maps, help them by locating it on the wall map at the front of the room.

Step 2: After all students have located the countries noted on their "Who Am I" charts, have each student point out on the wall map the countries he has listed. A student recorder should list these countries on the chalkboard or posting paper.

Step 3: Students should be asked the following questions:

1) What can we say about the ethnic background of our class, in respect to national origins? length of time in the U.S. (i.e., one, two, three generations)?

2) How do you think the ethnicity of our class compares with that of the neighborhood? the community? the U.S.? The answers to the questions should be posted so students will have the opportunity to examine this question further the next day.

Day 3

Materials needed: Chart, "Immigration to the United States 1820-1965" (Handout 2, p. 19); key to chart (Handout 3, p. 20). (Note: This chart will also be used in later lessons.)

Step 1: Hand out the bar graph and key.

Step 2: Spend five or ten minutes explaining to students how to read the graph and use the key. You should note in advance that the immigration figure for Africa is quite low. It does not include immigration resulting from slave trade. Students may draw this to your attention or you may want to point it out in the discussion.

Step 3: Divide the class into groups of four students each. Have each group consider the following questions:

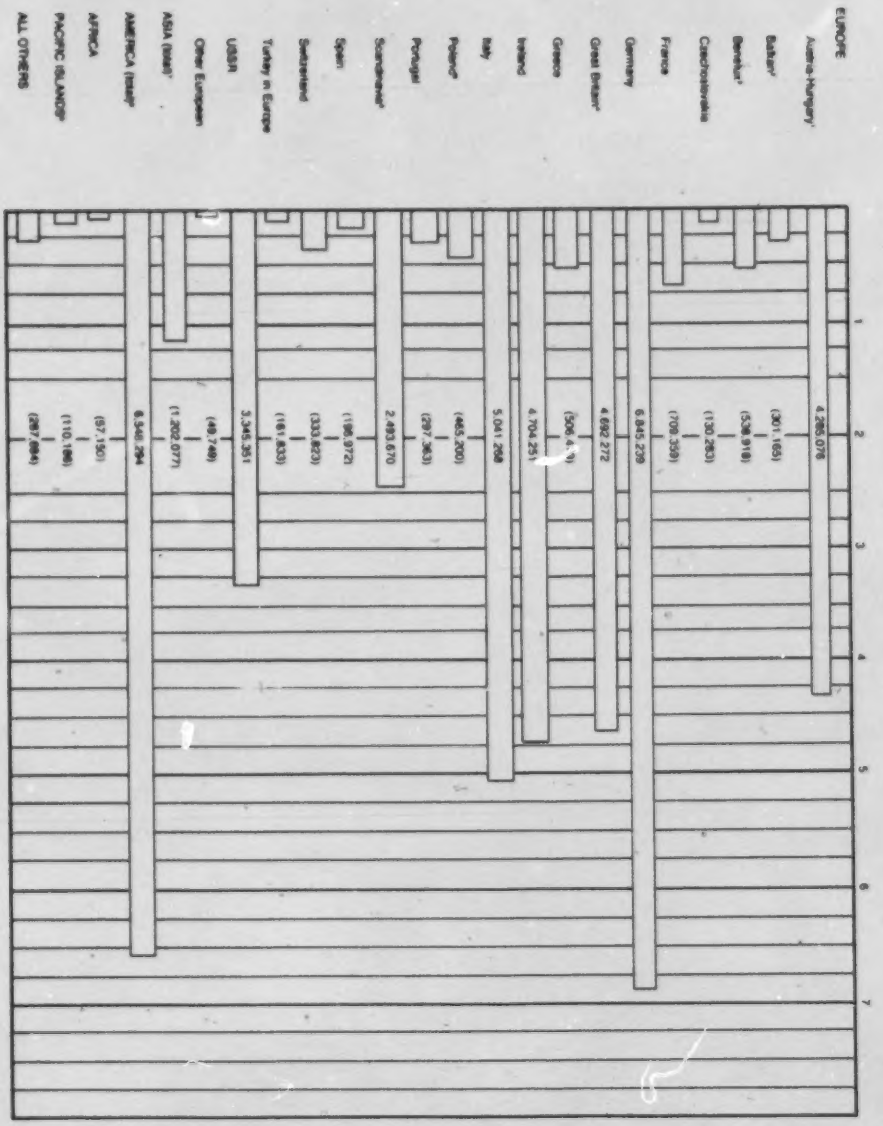
1) How closely does the class background, as discussed the previous day, reflect the overall pattern of immigration to the U.S.?

2) What differences are obvious? What are some possible explanations for these differences?

Step 4: Each group should report its findings, relating the ethnic background of the class to the patterns of immigration to the U.S. A class discussion focusing on the differences and possible explanations for the differences should be held. You may want to extend the discussion by asking students if they believe the ethnic composition of the school is similar to that of the class.

Handout 2

IMMIGRATION TO THE UNITED STATES
1820-1965



Handout 3

KEY TO THE BAR GRAPH

*The graph is in terms of millions of persons; each vertical line indicates 250,000 people. It represents immigration for the years from 1820-1965.

Total immigration to the U.S. (all countries): 43,291,273

Europe (total of all countries): 35,105,902

[1]Austria-Hungary: Many nationalities and religious groups are lumped into this category by the reports of the immigration commission. Many Poles as well as other Slavic groups are included.

[2]Balkan: This category includes the population of the following countries:
Albania: 2,232
Bulgaria: 66,732
Romania: 160,218
Yugoslavia: 71,983

[3]Benelux: This category includes the population of the following:
Belgium: 194,432
Luxemburg: 2,372
The Netherlands: 343,114

[4]Great Britain: This category includes the population of the following:
England: 2,998,344
Scotland: 802,248
Wales: 93,359

[5]Poland: This category includes the population of the following:
Estonia: 997
Latvia: 2,166
Lithuania: 3,470
Poland: 465,200

[6]Scandinavia: This category includes the population of the following:
Denmark: 356,389
Finland: 29,185
Norway: 848,191
Sweden: 1,259,905

[7]Asia: This category includes the population of the following:
China: 416,695
India: 16,209
Japan: 345,155
Turkey in Asia: 208,050
Others: 215,968

[8]America: This category includes the population of the following:
Canada and Newfoundland: 3,798,798
Mexico: 1,367,056
Central America: 167,752
South America: 372,813
West Indies: 739,383
Other America: 102,492

[9]Pacific Islands: This category includes the population of the following:
Australia and New Zealand: 88,038
Pacific Islands: 22,128

Activity 2: What Is My Ethnic Background?

This activity is a long-term one designed to acquaint students with their ethnic backgrounds. It is a "family history" project. The "Who Am I" lesson in Activity 1 can serve as an introduction to ethnic background, with this activity providing a chance for much more in-depth work. It will be necessary for you to read the instructions carefully and decide how many of the activities within the lesson you wish students to pursue. If this activity lasts too long, it may bore students. On the other hand, if you arrange frequent reporting sessions, class discussions, and individual work with students, their interest should be maintained throughout the project.

Topics: Family, ethnicity

Components: Root culture, U.S. experience, changing culture

Organizing Concepts: Multiethnic perspectives, ethnic activity, ethnic people, essential experiences

Related Social Studies Courses: History, sociology, anthropology

Objectives: 1) Students will collect information and compile a family history.
2) Students will develop a better understanding of their ancestors and how their ancestors' experiences and cultural backgrounds affect their own lives as well as the lives of other students.
3) Students will develop a better understanding of how ethnicity has changed in their family, from their grandparents to themselves.

Grade Levels: 9-12; can be modified for grades 5-8

Time: 2 to 6 weeks, depending on the number of activities completed in class. Most of the work will be done out of class, although students will require direction and help during the class time.

Procedure

Materials needed: Outline of Family History Project (Handout 1, p. 22).

Step 1: Read through the instructions for students before beginning the activity with the class.

Step 2: Reproduce the handout, "Outline of Family History Project," for distribution to the class.

Step 3: Introduce the students to the family history project. Explain that it has been designed so they can gather more information about their ethnicity. Remember that some students may be dealing with adoptive parents or may have a one-parent home. These students should be able to decide how they want to proceed.

Step 4: Hand out the outlines. Go over them thoroughly with the students. Be sure to decide ahead of time what type of report you wish the students to complete—written, verbal, or audiovisual. Try to give options so each student can participate, even though language arts skills may differ. Some general directions for reporting are given in the instructions. You may want to elaborate on these.

Step 5: Tell the class about, or plan with them, the schedule for this project. You may want the students to do most of their work out of class and to spend only one or two classes compiling work and discussing the results with other students. Perhaps you will want to use other classroom activities described in this paper during the time the students are working on their family histories outside of class.

Step 6: It is important that you arrange to use the data from the family histories in class discussions, particularly when you relate the students' ethnic backgrounds to the community and the nation. This will help students

understand how their own ethnicity and background have played a part in establishing a culturally pluralistic society.

Handout 1

OUTLINE OF FAMILY HISTORY PROJECT

All of us have questions about who we are. We can look about us at our physical surroundings and at our friends and find answers to some of our questions, but much of what we are today has roots in our personal backgrounds. A good way to discover why we behave in certain ways and not in others, or why we believe in certain things and not in others, is to look at our pasts. Our attitudes and much of our belief systems have developed in some family context. It's important for us to understand this heritage.

Any family is a good subject for a family history. In many cases one side of the family has exerted more influence than the other, or there is little information about one set of grandparents but a great deal for the other. If this is your case, don't worry; tell more about the side for which you can get more information. But do try to get some material for all four grandparents. You may include information on your great grandparents, but keep in mind that it will take time to collect it. Be sure to tell something about the lives of your own parents.

How to Collect Information

I. Chart

Make a family tree or chart of your ancestors. There are several ways of doing such a chart. At the end of these instructions are some examples, but maybe you would like to develop your own scheme. Include as many people on your chart as you feel are important.

II. Interviews

Interview as many of the people on your chart as you can. If some of the people are dead, you may be able to find information from your great uncles and aunts or from friends who have known your family for a long time. Try to tape record the interviews so you can be sure to get the exact words used in describing incidents, jobs, farming methods, and the like. If you do not have a tape recorder available, be sure to take notes during the interview. If you cannot interview people or call them on the telephone because they live far away, write a letter to them. Explain your project clearly and then ask specific questions. If you leave a lot of space after each question, you are more likely to get answers than if you just make a list. You may get a more prompt reply if you include a stamped, self-addressed envelope. Make it as easy as possible to reply.

Try to make your questions clear as possible in the letter or interview. Be specific. Below are some general areas you might ask about and examples of questions you might want to ask. You may prefer to come up with your own questions, but remember, they should be *specific*. You don't have to get answers to *all* the suggested questions. Some may not be relevant to the person you are interviewing, though they may be appropriate for another member of your family. Or the person you interview may not know anything about some of the questions. Use suggested questions wherever they work for you, and make up your own questions to accompany them or as substitutes. Also, listen carefully to the answers people give you; often they contain clues to further questions you can ask.

The point is to find out what you can about your ancestors as far back into

earlier generations as you can go. Try to learn as much as you can about the places your family members originally came from and what they did in those places.

A. The "Old Country"
("Old Country" can mean places in the U.S., such as the South, as well as other countries.)
1. Where did the person being interviewed (or his or her family) come from?
2. Where did the family live in the old country?
3. Was the family rich or poor? Describe some aspects of their lives that show this.
4. What kind of dwelling did they live in? What kind of foods were eaten daily?
5. Did anyone else besides parents and their children live in the dwelling?
6. Did friends and relatives live nearby—in the same building or neighborhood?
7. Did people choose their mates or were marriages arranged? Where did children live after they got married?
8. Did old people live alone, with their children, or in old folks' homes?
9. What religious group did they belong to?
10. Did they belong to any other groups or clubs?
11. Did they have to serve in an army?
12. Did they have to pay taxes?
13. What kind of government did they live under?
14. Did they have political rights? Did they hold any political offices?
15. What festivals and holidays did they observe? How were they observed?
16. What family celebrations were held? What were they like? How and where were marriages, christenings, funerals, and other ceremonies held? Who went?
17. If there were family conflicts, what were they about? How were they handled?
18. How were the children trained and disciplined? How much and what kind of schooling did they get? What activities happened at school? Did both boys and girls go to school?
19. What big events occurred in the life of the family—or of the town? Who were their heroes?
20. What did people do for entertainment? What kind of amusements and sports were enjoyed? Did your own ancestors take part?
21. How was your family like or different from the other families in town?
22. How did family members make a living? What jobs did they hold? What training did the work require and how did they get it? Did family members stay at the same job for a long time, or switch? What were the possibilities for advancement? Did women ever work outside the home?

B. Immigration
1. Where did they settle?
2. From what city did they leave the "old country"?
3. Did they have to make a trip from home to get to the city or port from which they left? What form of transportation did they use for that part of their journey?
4. What kind of transportation did they use to get to their destination? Describe the trip. How much did it cost? How long did it take? How did they raise money to pay the fare?
5. Why did they decide to emigrate?
6. Did just a single individual leave, or a family, or a larger group?
7. What did they know about the U.S.?
8. Where did they arrive? What were the first few days they were there like? How were they treated? What difficulties did they have?
9. How long did they stay there? Where did they go next?

C. In the United States

1. What were living conditions like? What kind of house or building did the family live in? How much rent did they pay?
2. What was the neighborhood like? Did other families of the same ethnic group live nearby? How close? What were the relationships like among the ethnic groups?
3. Who were the first members of the family to learn English? Why were they the first?
4. What were the neighborhood schools like? What was taught? What games and sports were played?
5. What did members of the family do with their leisure time? Where did they go? With whom did they spend their time?
6. What role did religion play in the family's life? Did they attend services regularly? What religion was it? Did people from other ethnic groups attend the same religious institution? How were religious practices different from the way they were in the old country?
7. Did anyone become a U.S. citizen? What was the process like? Can anyone describe the scene on the day he or she became a citizen?
8. Did members of the family vote? Did they strongly support a particular party or candidate? Why? Did they have much contact with local politicians? Was anyone in the family a recipient of assistance or patronage from a local political organization?
9. Did family members join any clubs, fraternal organizations, burial societies, etc.? What dues did they pay? What benefits did they receive?
10. How long did they stay in their first neighborhood? Did the children stay or move? Why? If they moved, where did they go? What is the first neighborhood like today? Where do the descendants of that family live today? Are they spread throughout the neighborhood, the city, the state, the nation, or the world?
11. What kind of work did they do? How was the first job found? What were the wages? What skills were needed? What was the place of work like?
12. What were the co-workers and supervisors like? Were they members of the same ethnic group?
13. How long did they stay in the same job? If they left, what was the reason for doing so?
14. Did other generations of the same family pursue similar work patterns or move into different skill levels or occupations?
15. How did work and working conditions differ from the old country?
16. Was there ever any discrimination in hiring or promotions?
17. Did women in the family work outside the home? If so, what was the work like? What was the family attitude toward their working?
18. How old were the children when they started to work? Did they continue to go to school while working? What were their jobs like? What were their wages?
19. As time passed, what customs from the old country were the easiest to keep, and what customs were the hardest to keep? Why? What customs, or traces of customs, remain in your family today?
20. When did intermarriages between ethnic groups start? What were the families' reactions?
21. If there were family disagreements, what were they about? How were they settled (if at all)?

D. Yourself

In addition to the questions above, you might discuss the following questions about your own childhood with your parents or grandparents:

1. As you were growing up, did you see yourself as a member of a particular ethnic group? If so, which one? Were there other ethnic groups in your neighborhood? Did you play with children from the other groups?

2. As you were growing up, what activities took up most of your time?
3. What did you enjoy doing the most? least?
4. What were you good at?
5. Did members of your family seem to have similar abilities or interests?
6. Did members of your family seem to look a lot alike?
7. If there were family disagreements, what were they about? How were they handled? What did you argue with your parents about?
8. Who were the first people in your family to own their own cars? to finish high school? college?

III. Other Sources of Information

Some families have kept a family Bible, letters to and from the old country, diaries, journals, business records, and so on. See if things like this have been preserved by any member of your family. Check to see if there are old family photographs. Be sure to label these by person's name and time period. Photographs are only valuable for your purpose if they are identified. You might also check to see if important souvenirs and family possessions have been preserved. Many families keep such things as baby shoes, baptismal outfits, wedding clothes, and army uniforms, as well as first report cards, children's craft products, and the like. See if you can dig some of these out. You might make a display of such objects for your class. Printed materials could be copied and added to your family history.

IV. Maps

A map showing all of the places referred to in the paper adds a great deal of information. You could use outline maps, gas station maps on which you pinpoint certain towns, or maps you draw yourself.

V. Report

After you have gathered this material, you will want to organize the information into a report.

A. Have a title page. You might simply call your report "The History of the _____ Family" (with your family name in the blank). Or you might try a fancier title. One boy whose family included both a horsethief and a sheriff titled his paper "Cops and Robbers: A History of the _____ Family." On the first page of your report, list the sources of information—i.e., the names of the persons you interviewed, the people to whom you wrote, etc.

B. Get organized. Now you have piles of notes and ideas, photographs, family mementos, and your map. Decide how you are going to use all of that information to tell the story of your family. This is a difficult task. Below is one suggestion for how to do it, but you should feel free to come up with your own way, and to use it if it works better for your story and your data.

Suggestion: Tell about: (a) The life of one grandmother up to marriage; (b) the life of the man she married up to time of marriage; (c) their married life together. Then use the same arrangement for your other grandparents; then your parents. Each section can begin with the name of the person being discussed. You may have interviewed people, such as aunts and uncles or friends and neighbors, whose own stories are not told in your report, but who provided you with information to use. Be sure to give credit to those sources in a footnote or in the body of your paper, and use direct quotations from them as much as possible.

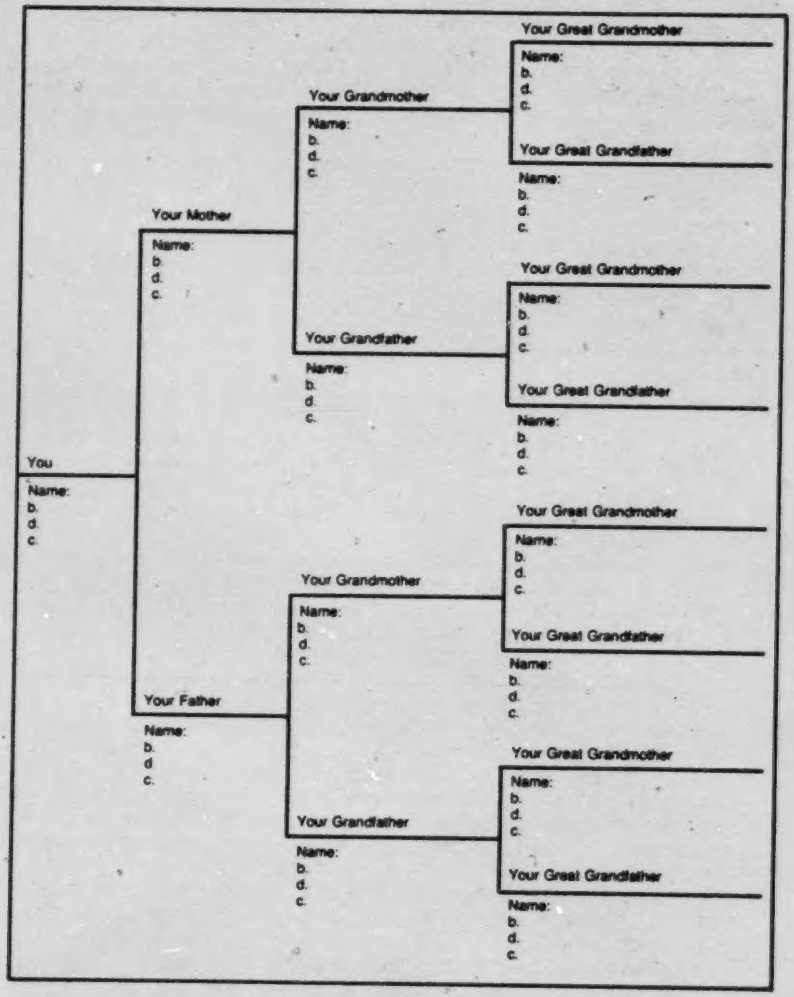
C. Write a summary in which you describe the role ethnicity played in shaping you and your family's daily life patterns. Draw some conclusions about how typical your family is.

D. Your teacher might ask you to share your paper with the class or may even wish to start a file of family histories. At any rate, write carefully and completely so that people who are not of your ethnic group will be able to

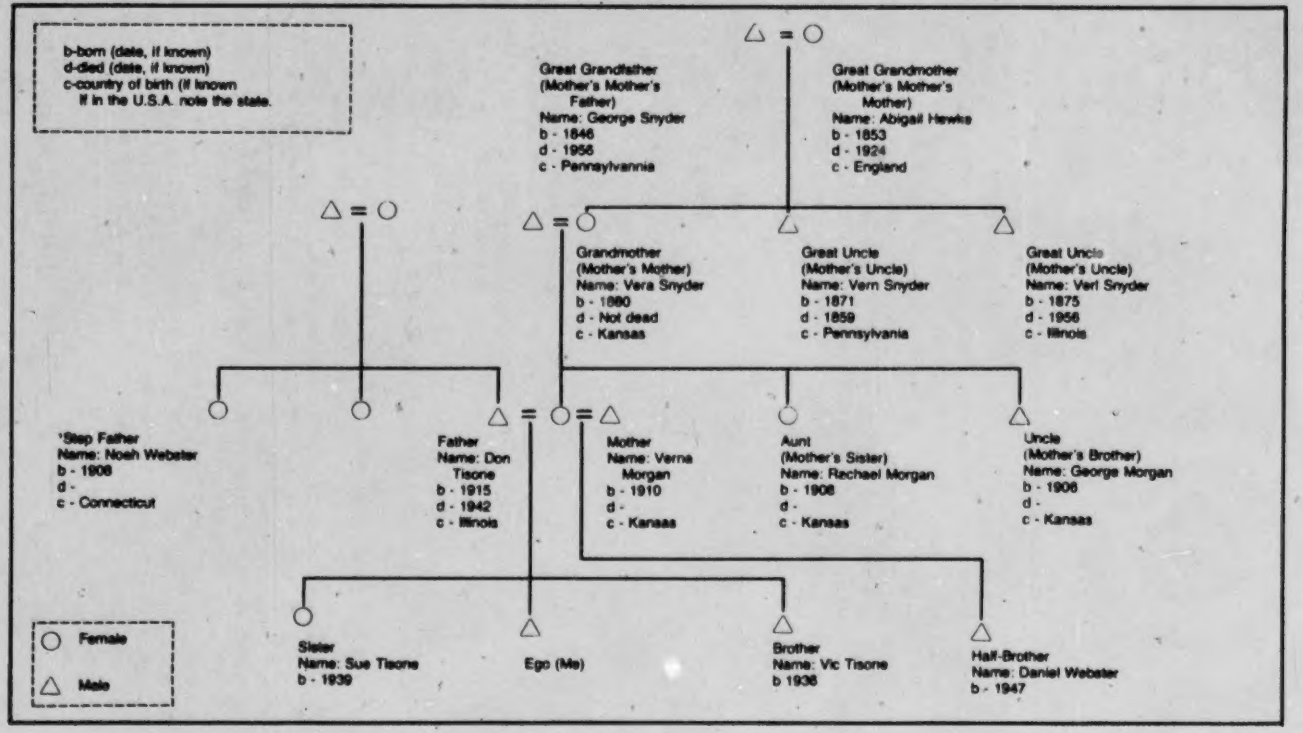
understand the customs you describe. Include your family tree chart at the beginning of the report.

E. Show your complete report to the people who helped you prepare it.

FAMILY CHART USED BY GENEALOGISTS



FAMILY CHART USED BY ANTHROPOLOGISTS



Activity 3: Do I Live in an Ethnic Community?

This activity is designed to make students aware of the various ethnic groups that make up their community. There are three parts to the activity. The first requires students to go into the community and collect data on the various ethnic groups that make up the community. This is done by taking photographs and by recording observations. The second uses local cemeteries as data sources; students determine the ethnic backgrounds of persons buried there. (In very old cemeteries, this exercise can also be used to understand that frequently neighborhoods change ethnicity over a period of years.) In the third part, students use the telephone directory to identify ethnic persons, resources, and organizations in the community.

Topics: Ethnic neighborhood, community

Components: U.S. experience, changing cultures, relations with society, current situation

Organizing Concepts: Multidirectionality, multiethnic perspectives, comparative experiences, ethnic activity, ethnic people, essential experiences, interrelationships with society.

Related Social Studies Courses: History, geography, sociology, anthropology

Objectives: 1) Students will collect data on their community.
2) Students will determine the ethnic make-up of their community.
3) Students will make comparisons between the ethnic make-up of their class and that of the community.

Grade Levels: 5-12

Time: 2 to 3 class periods for each of the three activities; much of the work may be done out of class.

Part 1: Photo Essay.

Materials needed: Camera(s), note pad, pencils, instruction sheet (Handout 1, p. 29).

Step 1: Read through the instruction sheet ahead of time.

Step 2: Reproduce the instruction sheet for handing out to the class on the first day.

Step 3: Explain to the students that they will be analyzing the ethnic make-up of their community. They will collect data, written and/or photographic, which will help them understand the ethnic background of their community. If no previous discussions of ethnicity have been conducted, you may want to show the filmstrip, "What Is An Ethnic Group?", to help students understand the visible clues to ethnicity. If the filmstrip has already been shown, a refresher discussion may be conducted. If the class is very large, or the activity is taking place in a large city, you may want to have small groups of students take different areas of the city. They can then compare their data.

Step 4: Hand out the instruction sheet. You will want to discuss the instructions thoroughly, answering any questions the students have.

Step 5: Arrange with the students the amount of time they will have and discuss whether work will be done in or out of class.

Step 6: After all the results are on display, arrange for a class discussion in which students make comparisons between the ethnic backgrounds of their class members and the neighborhoods that they studied.

Handout 1

INSTRUCTIONS FOR COMMUNITY STUDY

To do this activity, you will need a camera or a pad and pencil for drawing and/or writing. You can use the restaurant or grocers' headings in the yellow pages of the phone book to find areas where people of a particular ethnic group might congregate.

1) Walk down the street taking pictures, making drawings, or writing descriptions of any evidence of ethnic identification. Look for signs, menus, clothing styles, and so forth. Ask for permission to photograph or draw grocery shelf items that are special ingredients for particular ethnic foods.
2) See if the neighborhood playgrounds are used by children for games that have particular ethnic or national backgrounds, such as Bocce in Italian neighborhoods.
3) Check graffiti, sidewalk chalk games, and children's chants.
4) Look for buildings, such as churches, that might reflect the presence of an ethnic group.

Arrange your photos or drawings or written descriptions so they will show a "day in the life of _____." Display it in your classroom or library.

Part 2: Cemeteries as Data Sources.

While this may seem to be a strange exercise to many students when it is first introduced, it does, in fact, help youngsters understand the importance ethnicity plays in the totality of human life and death. This exercise is one in which many community residents will become involved, along with the students. A sample report of data that can be found in cemeteries is shown here. You may want to use it as a guideline in helping students report their findings.

Materials needed: Paper and pencils, instructions (Handout 2, pp. 31).

Step 1: Read the instruction handout beforehand.

Step 2: Reproduce copies of the handout to distribute to the class.

Step 3: Hand out the written instructions and go over them with the class. These will serve as an introduction only. You may wish to add to the items that students should observe and students will undoubtedly come up with some items on their own that they find interesting and want to report.

Step 4: Divide the students into groups of three or four. All may want to work in the same cemetery, or they may wish to choose different cemeteries. You may wish to have the students compare findings in church and public cemeteries, cemeteries in different neighborhoods, old and new cemeteries, and so on.

Step 5: You can use the following sample report to assist students in collating and organizing their data, or you may have other ideas about the way you want students to use and report their data.

Handout 2

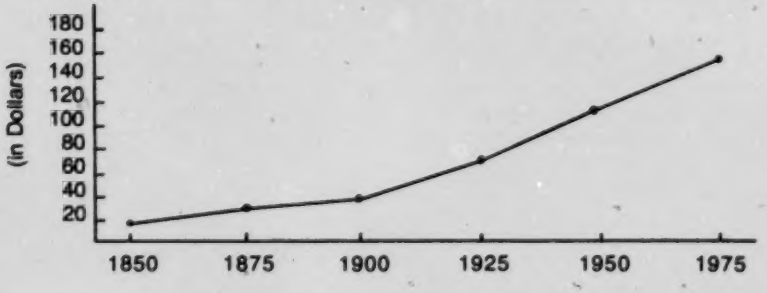
INSTRUCTIONS FOR CEMETERY STUDY

A. The Cemetery Itself
   1. Can you identify family plots?
   2. How many graves are in the plot?
   3. How many markers bear the same last name?
   4. What is the ratio of men to women buried there?
   5. What is the average age of death?
   6. Do many deaths fall within a specific time period? Might there have been an epidemic?
   7. Check the municipal library or county courthouse records to see if you can determine:
      a. cost of plot
      b. restrictions on kinds of persons buried there
      c. restrictions on types of grave marker
   8. Is this cemetery still accepting burials?

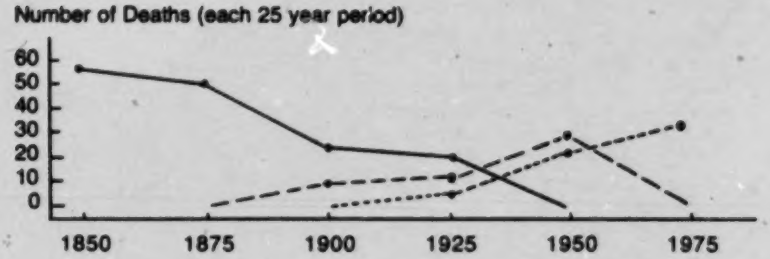
B. Ethnic Identifications
   1. Do many tombstones name the country of birth?
   2. How many different ethnic groups can you identify by the types of names found?
   3. Does the style of tombstone marker differ by ethnic group? by time period?
   4. Is there a definite time span during which particular ethnic group members were buried in the cemetery? How do you account for this?
   5. Where and of what denominations are the nearest churches? Has this been influential in determining who was buried in this particular graveyard?
   6. Are there presently any ethnic or religious restrictions for any of the cemeteries in your area?

SAMPLE REPORTS ON PIONEER CEMETERY

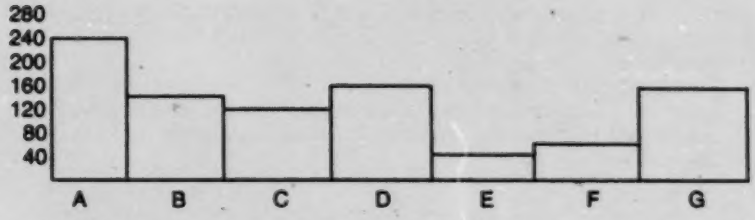
COST OF GRAVEYARD PLOTS (1850-1975)



NUMBER OF DEATHS OF MEMBERS OF SELECTED ETHNIC GROUPS (1850-1975)



Anglo or other surname _____
Italian surname — — — — —
Mexican-American surname . . . . . .



A Total Number of Graves
B Total Number of Women
C Total Number of Men
D Number of Graves which share common family names. In this case, 160 graves represent 12 family names which have 10 or more graves per name.
E Number of Italian Names represented in the Graves
F Number of Mexican-American Names represented in the Graves
G Number of Anglo or other names represented in the graves. In this case, three graves had oriental names, 40 seemed to be German, all others were probably British, i.e., O'Keefe, Jones, Easton, Bunker.

Other information about the cemetery and the neighborhood:

The nearest church in the neighborhood was a Methodist church. St. Michael's Catholic Church was also near the cemetery; it was first predominantly Irish, then Italian, and now Mexian-American.

"Anglo" grave markers were quite plain, little ornamentation.

Italian and Mexican-American markers were very elaborate; angels were the most popular symbols on the tombstones.

SUMMARY

This cemetery very clearly shows how the ethnic community has changed since the founding of the town in 1850. Until 1886 it was the only graveyard. Now there are four. There are only three plots left in this cemetery and these were sold some time ago.

There are very few rich-looking markers. One has a big statue of an angel on it and it is for the father of a large family. Every other marker is small. The large headstone with the angel on top says, "And the Lambs of God will find their pasture." This plot belonged to an Italian family who owned the large grocery store at Grant and Claremont where the Safeway store is now.

Part 3: Yellow Pages of Community Resources.

Materials needed: Yellow and white pages of local telephone directory, paper, pencils, city map.

Step 1: Obtain sufficient copies of phone books and city maps to distribute to students for small-group work.

Step 2: Divide the students into small groups. Have each group select one particular category in the yellow pages under which ethnic groups can be identified. For instance, they might look under churches, restaurants, fraternal organizations, or food stores (groceries, meat markets, bakeries). One group should work with the white pages of the directory.

Step 3: Students should begin by listing all the ethnic groups that they think exist in the neighborhood. (Note: You may want to include the entire city if you are in a small town.) The students should then look under their category in the yellow pages and list establishments that appear to serve each ethnic group in the neighborhood. For example, if the students believe there are many Italians, Germans, and Poles in a neighborhood, the group working on churches would identify from the yellow pages which churches seem to serve these groups. Another group of students would identify restaurants, a third food stores, and so on. The group or groups working with the white pages of the directory should list ethnic surnames representing the selected group and note their addresses (see Smith 1969).

Step 4: Students working on categories from the yellow pages should mark the locations of establishments they identify on their maps. Students using the white pages should mark the residences they identify. It is helpful to color code the marks to distinguish among various types of establishments, the different ethnic ties of establishments, and different ethnic residential patterns.

Step 5: Examine the various patterns on the maps with students and draw generalizations from them. One interesting finding might be that persons of one ethnic group have moved to other neighborhoods or the suburbs, while their churches, groceries, and fraternal organizations are still found in their former neighborhoods.

Step 6: If time permits, arrange to take the students on a field trip so they can make comparisons of the housing, stores, churches, and other items they have identified in the various neighborhoods.

Potpourri of Activities

The following list of activities is a "potpourri" designed to give you an idea of the many kinds of things that can be done in teaching ethnic studies. Some of the activities listed are mere ideas; others are more fully developed. All are intended to give you ideas to adapt, to translate, and to integrate in your day-to-day teaching. They can be used whenever deemed appropriate at whatever grade level you wish.

Bulletin Board. Ask students to find out and report on their ethnic heritages or nationalities. Hang up a world map and put the students' names or photographs around the map. Using push-pins and colored yarn or crayons, ask the students to connect their names or pictures to each of the world locations they report in describing their background.

Picture Essay of "Steps in the Making of an Ethnic Product." Choose something that is made by a particular ethnic group. It may be an item of clothing, a food, a piece of furniture, a work of art, or anything else that seems to you to be an ethnic product. Photograph or sketch the raw materials or ingredients and write descriptions of the steps a person takes to make the final product. If possible, make the item yourself. Note: This is a good activity for students to work on in pairs. A report to the class should include a brief description of the item, and how, why, or on what occasions the item is used, eaten, or worn.

Life in Countries of Origin. Have the students discover through interviews or reading what everyday life was like in the country from which they or their ancestors emigrated. They may also wish to choose a country in which they are interested to find out the following things:

1) daily house chores
2) clothing styles
3) foods grown and eaten
4) typical occupations
5) housing types—heat, light, windows, building materials
6) educational and business opportunities
7) church attendance; religious practices
8) recreational activities
9) music enjoyed
10) dances performed
11) special holidays
12) folktales for children
13) size of town and how it was governed
14) use of spare time
15) heroes
16) local famous people

After the materials have been compiled, have the students compare their findings with those of other students in the class whose families came from that same country. They should discuss the similarities and differences and find out why differences might exist.

Immigrant's Bundle. This is a good exercise to make the point that not all Americans came by choice, but that, for those who did, the journey was one of great stress. Have students make a collection of replicas, pictures, or items like those that a particular immigrant might have brought to the U.S. The immigrant should be a real person, preferably one of the student's ancestors or someone about whom the student can find particular information, such as name, age, family background, and reason for emigrating. Students should be able to answer the following questions:

1) Did the person select the items for the bundle out of many or few other possessions?
2) Can you tell whether the person was rich or poor?

3) Can you tell from the contents of the bundle the reason for the person's emigrating?
4) If other students have made bundles, what similarities and differences exist between their bundles and yours?

Television and Ethnicity. Ethnicity is very much a part of the current trend in television programming. Have the students watch any TV show or commercial and answer the following questions:

1) How many ethnic groups do you see represented?
2) Choose a character. How many of the person's actions appear "ethnic"?
3) What other groups does the person belong to?
4) How does group membership affect actions?
5) Are ethnic jokes part of the plot of the show?
6) Is there a moral to the story?
7) Do you think this show helps develop positive self-images in the ethnic group(s) represented?

Oral History in Ethnic Studies. Much of ethnic history has been like traditional history in that the concern has been for the elite, the great contributors to society. While it is important that students understand the important contributions of people of all ethnic groups in the growth and development of the U.S., it is far more important that intimate concerns and experiences of the ordinary people be studied. One useful and exciting way to get students to look at this kind of social history is through the oral interview.

While it may be simplistic to say that all that is needed is a tape recorder and a student with questions, that is, in fact, the essence of oral history. The following procedure is useful for students of intermediate level through college, and it can be adapted for even the youngest primary student if the teacher assumes more of the task.

The two most important things a student needs are self-confidence in his or her ability to run a cassette recorder and enough knowledge of the subject that he or she can ask intelligent questions. The kind of information pertinent to ethnic studies is how most people live their everyday lives. One of the most interesting things about ethnicity is that some groups in the U.S. keenly feel their ethnic identities, but others have little ethnic awareness.

Perhaps the easiest way to get started is to invite into the classroom a person who is used to working with students and who will be supportive of first attempts at interviewing. This might be a principal, a coordinator, or a fellow teacher. If possible, get someone who knows a lot about his or her own ethnic group. Give the students a day or two of warning. Suggest that before they can conduct a good interview, they need to know what kinds of questions to ask. Find out the ethnic background of the guest and have materials about that group available for the class: readings, films, filmstrips, photographs, folk tales, folk music—anything that seems to be ethnically related. Have the students divide into groups according to interest in subject matter and ask each group to come up with five questions about that particular topic. Examples of questions are:

1) Does your group do anything different from other groups you know about?
2) How do you celebrate the birth of a child? Is there any particular tradition about naming a child? About parties to celebrate the birth?
3) How about weddings? Are there any special activities that take place in commemoration of these? Is there a shivaree? Who gives the pre-marriage parties? Are there special dances performed? How long does the celebration last? Who attends the weddings? Must all relatives be invited?
4) How about funerals? Is there a wake? A visitation to the funeral home? A rosary? What happens at the ceremony? Is there a meal? Who is expected to attend? Is it a solemn, tearful time, or are people expected to put aside their grief and be cheerful and make a party atmosphere as a sign that life goes on?

5) What is the neighborhood like? Are there special youth groups, markets, churches, leaders of the community, public agencies that serve the neighborhood?
6) Are there religious or other holidays that you celebrate that people of other religions do not? What do you celebrate? How do you celebrate? Do you wear any special kinds of clothing for these celebrations? Are there any kinds of artifacts that are displayed for these holidays? Any special kinds of dances or songs performed then? Do you eat any foods on holidays that you seldom have any other time? Special drinks?
7) How do national and international events influence the neighborhood? (For instance, how did people in the community feel about Vietnam? Was it an honor for young men to serve or were there many protestors?)
8) What kinds of jobs do people in the area hold? Is there a traditional type of occupation for people in the group?
9) What is status based on? Is a high income considered important? How about possessions such as TV and fancy cars?
10) Who are the models for the children in your neighborhood? Who do they want to grow up to be like?

You will think up many more and different kinds of questions that will relate to the person being interviewed and to the particular ethnic group in question.

Dictionary Comparisons. Have students compare the following entries from a 1966 Webster's Dictionary with a very recent edition: white, black, yellow, red. Ask the following questions to guide them in their comparisons:

1) How many negative meanings do each of the colors have?
2) What percentage of the meanings represent positive images?
3) Have the entries for these four words changed substantially in the years between the two editions? If so, why?

This activity may be used as an introduction to the use of language in identifying and relating to ethnic groups and the importance of language in understanding persons of various ethnicities.

Stereotypes. Choose any ethnic group and ask the students to brainstorm the first thing that comes into their minds when you mention that group. Be sure to explain the rules of brainstorming: evaluation of the ideas is not allowed; the point is to get out all the ideas the students wish to express. Write the responses on the chalkboard or poster paper. Then divide the class into small groups of three or four students. Have each group choose one of the most frequently mentioned "stereotypes" or items and conduct research to find out information such as:

1) Is that characteristic truly an intregal part of the ethnic group?
2) Is the characteristic a result of Americanization of the ethnic group or has it always been part of the group?
3) What is the origin of the characterization?
4) What is the source of the characterization (e.g., movies, stories, TV)?

Be sure to have each group report back to the class. Then return to the original list to see which items or characteristics are stereotypes and which are truly characteristics of the group.

Assimilation and Accommodation. Following this exercise, the students should be able to define the terms *assimilation* and *accommodation* and be able to discriminate between the two concepts. They are defined as follows:

Assimilation: a process in which persons or groups in a new environment lose previous patterns of behavior and gradually accept the patterns of the new society.

Accommodation: a process in which persons or groups in a new environment make changes and adjustments necessary to remain in the larger society.

Have the students search out newspaper and magazine photos that illustrate the two concepts. Post the pictures on the bulletin board and number each. Put the

definitions of the two concepts on the chalkboard. Have the students write down each picture number and, next to it, whether they think the picture represents assimilation or accommodation. They may do this individually, in pairs, or in small groups. Students should compare their answers and discuss the images that make each picture representative of assimilation or accommodation. Kinds of pictures that can be found in ordinary magazines include: a Native American in full headress using a camera; a Black basketball player; a Chinese-American carrying a tray of drinks on the beach; an Amish family driving in a horse and buggy on a highway. The class should reach consensus on each of the pictures as they discuss whether they represent assimilation or accommodation. Be sure each student understands why the particular concept is represented.

Ethnic Festival Day. The most effective way to conduct an ethnic festival is to involve the entire school. This activity is particularly effective in elementary schools, although it can also be used in junior high and high schools. Students in each grade or class could choose an ethnic group to study and represent at a two- or three-day festival.

Many varied activities can be conducted in an ethnic festival. They include arts, crafts, foods, photographs, films, filmstrips, records, slide shows, speeches, dances, music, booths, costumes, luncheons, skits, puppet shows, and field trips to ethnic neighborhoods or other ethnic places in the community. Students might even show a mock village or street scene, giving demonstrations of typical craft, exchange, and social activities. The key ingredients of a good ethnic festival are advance planning and involvement of as many teachers, parents, and community persons as possible.

Pen Pals. Have students write letters about their own or another group's ethnic customs. Pen pals may come from the same classroom, another class in the school, or from any school in the nation. Have the students include sketches of ethnic arts and crafts, dances, games, or other graphic materials.

Ethnic Calendar. Have students research the holidays and festivals that are especially important to ethnic groups in your area. Have them mark these on fairly large pages for a monthly calendar. Have a contest for students to draw appropriate pictures for the heading for each month of the calendar. Mimeograph several dozen of these, have the students bind them, and you have a product which can be used as gifts by the students or which can be sold to raise money for classroom activities.

Yellow Pages of Community Resources. If your school system does not have a directory of community resources for ethnic studies, have the students make one. Have them use the phone book, the local Chamber of Commerce, local tourist guides, and local ethnic organizations to get ideas. Many organizations will provide speakers, audiovisual materials, and printed matter for schools. Some will present demonstration lessons on ethnic arts and crafts, dances, games, cookery, and some even provide storytellers for elementary classes. This directory could also be a money-making product.

Newspapers. Scout the archives of the local public library for issues of several different U.S. foreign language newspapers. Copy the headlines of five or six that describe the same major events, e.g., the first walk on the moon. Post the headlines on the bulletin board without comment. See if the students will figure out the event and the languages represented.

Choose advertisements from these same newspapers or any other source. Have students make collages of these. Again, have students attempt to figure out the meaning. If you can obtain several complete copies each of different papers, have the students try to determine if there is any relationship between the products being described and the ethnic group the paper is directed toward. Suggest food ads, for example.

Cartoons. Choose cartoons from foreign language newspapers or from any other source. Choose those that represent some form of ethnic humor. Have

students write captions and then compare theirs with the originals. Discuss the negative and positive aspects of ethnic humor. Be sure students understand the differences between inside and outside jokes. Refer to the concept of stereotype.

Learn Languages. If yours is a bilingual area—or even if it isn't—teach the class to speak simple phrases in several of the languages spoken in the United States. Teach such things as "Good Morning" and "Have a pleasant day."

Label items in the classroom in several different languages. Occasionally tell students to perform some task, giving the directions in two different languages.

Post the Russian, Greek, or any other alphabet that differs from English on the bulletin board. Have students learn to write their names in these letters.

Teach the students Chinese or Japanese brush writing. You can find good examples of this skill in books from the children's section of your public library.

Have the students learn simple phrases in the Plains Indian sign language. There are several excellent books available. One written for very young children is *Talking Hands: Indian Sign Language* (Amon 1968).

Literature. All American ethnic groups have produced high-quality literature that informs us of their particular perceptions of the U.S. experience. Using poetry, short stories, essays, and novels from several different cultures, you can discover a number of issues for comparisons and contrast. Consider: the commonality of urban experience, including ghettoization; values; lifestyles; the psychological impact of separation from previous cultural settings and the reaction to the changed milieu; social, family, and neighborhood organizations; alienation and anomie; poverty and the stigma attached to specific occupations and economic class. Retrieval charts help students arrive at valid generalizations concerning similarities and differences among groups. You might wish to consider the following list of resources:

The Outnumbered (Brooks 1967) includes stories, essays and poetry about several white ethnics. Among the famous writers and ethnic groups represented are Stephen Vincent Benet, Irish; Willa Cather, Bohemian; Donn Bryne, Italian; Bernard Malamud, Jewish; and William Saroyan, Armenian.

The Ghetto Reader (Demarest and Lamdin 1970) focuses on separation and alienation. The majority of the works are about Afro-Americans, but there are some materials on White and Brown experiences in the ghetto.

Speaking for Ourselves (Faderman and Bradshaw 1969) includes short introductions about the writers and their works and discussion questions for each selection. Ethnic groups represented include Afro-American, Oriental-American, Jewish, Native American, Puerto Rican-American, Cuban-American, Italian-American, Greek-American, Mexican-American, Scandanavian-American, and many more.

A Gathering of Ghetto Writers: Irish, Italian, Jewish, Black and Puerto Rican (Miller 1972) is an excellent collection for mature readers. The items are well chosen, and the introduction provides many insights for a multicultural comparison.

America the Melting Pot (Mintz 1969). Although the premise of this book is outdated, the particular selections make good reading. Among the groups represented are Irish, Puerto Rican, Jewish, Afro-American, and Armenian-American.

Role Play an Ethnic Family. Divide the class into five or six separate families. Have each family choose an ethnic identity and each individual, a role in that family, such as mother, father, child, grandparent, uncle, or cousin. Then provide each group with resources for studying their own group. They will need texts, anthologies, directions for crafts, and the like. Have several scenarios ready, and give students two or three class periods to prepare their presentations. Some possible role-play situations are:

> The father in your family has just taken a new job that meant that the family had to move from a small western town to a big city in the East. The children have just returned from their first day at their new school. They found that they were

the only members of their ethnic group in the school. All day long other students stared at them and called them ugly names. They come in and say to their parents, ". . .

You are an immigrant family in 1882. You have just arrived in New York City from your native Germany. You are Jewish and you speak Yiddish and German, but no English. You have the name and address of a distant relative who lives in Cincinnati and you think that is where you would like to go. You have hand luggage and $49.00. You have been released from the immigration department and are now on the street outside the reception area. Father speaks: ". . .

You are an Arapaho Indian family in the late 19th century. You have just been told by one of the elders of the tribe that you must move to a reservation. You are sitting around a campfire eating your evening meal and planning your trip. What will you do?

Social Statistics and Retrieval Charts. National origin is one important (though not the only) source of ethnic identity. Information on nationality from the 1970 census has been published in a series of pamphlets that are excellent sources of raw data for student use. These may be ordered from:

Superintendent of Documents
U. S. Government Printing Office
Washington, D.C. 20402

(Price $0.40 postpaid, or available at $0.30 from G.P.O. bookstores.)

Among the titles especially useful for ethnic studies are: *We the Americans: Who We Are* (1973), which has statistics on the numbers of Blacks, American Indians, Japanese-Americans, Chinese-Americans, and Filipino-Americans within the total population; *We the Black Americans* (1973), which provides figures on the percentage of Blacks living in cities today compared with ten years ago, Black employment and income statistics, and other items; and *We the American Foreign Born* (1973), which explains immigration laws and contains many statistical charts. The two charts on pp. 41-43, are examples of the kinds of materials that might be used.

Dozens of activities might be developed from these raw data. A simple exercise that could be used by upper elementary students would be to provide each class member with an outline map of the continental U.S. Have students color in the states with the largest concentrations of foreign born and then have each student choose four or five of the countries of origin and mark his map with the percentages of people from that country in each of the states.

Questions asked about the total data could lead to generalizations concerning employment opportunities and ghettoization. For example, the vast majority, more than four-fifths, of Polish-Americans live in seven of the states. What does this say about the kinds of jobs these people might be looking for? What other things would be important to consider?

The important element of this kind of activity is the framing of the right kinds of questions. Data might be found in other sources, such as the students' regular social studies texts.

Mural Maps. Have students construct a wall-size mural that shows the Old World origins of the class members. Show specific areas of emigration to the U.S. Decorate the maps with ethnic symbols. For ideas on this, see the sound filmstrip, "What Is an Ethnic Group?"

Ethnic Cookbooks. Have the students find recipes that might be considered ethnic. If possible cook or serve some of these in class. Have the students print or write out the recipes, label the ethnic origin of the dish, and then draw a picture of the dish itself or of their family eating the ethnic food. You may want to duplicate the pages for each student in the class. Have each make a cover for the book and then stitch it together with yarn. These can be used as gifts for their families.

FOREIGN BORN POPULATION OF THE UNITED STATES BY COUNTRY OF ORIGIN: 1970, 1960, AND 1930*

Numbers in Thousands (add 000)

Country of birth	1970	1960	1930[1]
Total	9,616	9,738	14,204
EUROPE	5,712	7,234	11,748
United Kingdom	686	833	1,403
Ireland	251	339	745
Norway	97	153	348
Sweden	127	214	595
Denmark	61	85	179
Netherlands	111	118	133
Switzerland	50	62	113
France	105	112	136
Germany	833	990	1,609
Poland	548	748	1,269
Czechoslovakia	161	228	492
Austria	214	305	371
Hungary	183	245	274
Yugoslavia	154	166	211
U.S.S.R.	463	691	1,154
Lithuania	76	121	194
Greece	177	159	175
Italy	1,009	1,257	1,790
Other Europe	405	409	558
ASIA	825	499	276
Western Asia	174	141	142
China	172	100	46
Japan	120	109	71
Other Asia	358	149	16
AMERICAS	2,616	1,861	2,102
Canada	812	953	1,310
Mexico	760	576	641
Cuba	439	79	18
Other America	605	253	132
All other	150	84	71
Not reported	316	60	7

[1]Excludes data for Alaska and Hawaii

* From *We The American Foreign Born*, Washington, D.C.: U.S. Department of Commerce, Social and Economic Administration, Bureau of the Census, 1973, p. 6 and p. 9.

STATES WITH LARGE NUMBERS OF FOREIGN BORN: 1970 *

(Includes, by State, countries from which the foreign born have emigrated and numbers of people from these countries.)

NATIVITY AND PARENTAGE	NEW YORK	CALIFORNIA	NEW JERSEY
Total population	18,236,882	19,957,304	7,168,143
Native	16,127,106	18,199,314	6,533,325
Native parentage	12,241,661	14,965,225	5,012,280
Foreign or mixed parentage	3,885,445	3,234,089	1,521,045
Foreign born	2,109,776	1,757,990	634,818
COUNTRY OF ORIGIN			
Total foreign born	2,109,776	1,757,990	634,818
United Kingdom	109,895	129,957	49,565
Ireland	93,818	20,342	18,186
Norway	17,371	11,894	5,237
Sweden	13,534	18,472	4,109
Denmark	5,366	14,111	2,704
Netherlands	11,421	27,993	8,575
Switzerland	8,493	13,108	4,113
France	23,681	21,743	7,150
Germany[1]	183,754	105,675	66,896
Poland	168,370	31,449	49,516
Czechoslovakia	32,363	12,790	12,070
Austria	65,606	20,249	16,827
Hungary	43,506	21,994	20,235
Yugoslavia	22,440	19,447	7,682
U.S.S.R.	147,993	55,465	33,166
Lithuania	10,417	5,255	4,049
Greece	44,478	14,971	10,585
Italy	352,711	80,495	116,444
Other Europe	82,314	59,788	30,126
Asia	133,114	275,540	27,569
Western Asia[2]	43,517	31,973	10,919
China[3]	42,425	66,397	4,093
Japan	10,784	44,550	2,561
Other Asia	36,388	132,620	9,996
Canada	85,176	153,725	18,185
Mexico	4,806	411,008	1,136
Cuba	72,224	36,429	59,282
Other America	284,767	108,969	34,645
All Other	23,646	41,040	5,154
Not reported	67,512	46,101	21,612

[1]Includes West Germany and East Germany.
[2]Includes Turkey in Europe.
[3]Includes Taiwan and Mainland China.

* From *We The American Foreign Born*, Washington, D.C.: U.S. Department of Commerce, Social and Economic Administration, Bureau of Census, 1973, p. 6 and p. 9.

ILLI-NOIS	MASSA-CHUSETTS	PENNSYL-VANIA	MICHI-GAN	OHIO	TEXAS
11,109,450	5,688,903	11,793,864	8,875,068	10,650,903	11,195,416
10,480,552	5,194,243	11,347,969	8,450,759	10,334,407	10,885,644
8,907,709	3,797,179	9,660,824	7,190,798	9,339,557	9,996,398
1,572,843	1,397,064	1,687,145	1,259,961	994,850	889,246
628,898	494,660	445,895	424,309	316,496	309,772
628,898	494,660	445,895	424,309	316,496	309,772
29,718	39,607	41,148	44,849	25,478	12,486
19,579	33,967	14,971	4,362	5,088	1,798
6,479	2,309	1,226	1,502	703	594
18,091	7,632	2,305	4,438	2,002	1,105
4,698	1,149	1,015	2,379	860	711
5,825	2,118	1,919	15,095	1,909	1,522
2,311	1,294	1,638	1,060	1,375	626
5,117	4,227	4,425	3,120	2,990	2,225
68,259	16,303	41,609	34,637	35,777	19,386
72,027	25,009	37,917	42,499	22,662	2,802
19,318	1,624	19,886	6,871	17,562	3,568
16,566	3,839	21,873	7,881	11,641	2,122
11,469	1,873	14,163	9,743	22,228	1,172
23,427	667	11,825	10,756	25,151	641
29,590	23,505	36,084	17,134	13,870	2,678
18,276	7,551	6,056	4,113	3,369	311
22,308	16,019	8,929	7,760	8,536	1,963
60,243	70,415	93,758	31,986	36,164	3,696
21,145	44,648	13,473	26,048	14,376	3,481
40,449	23,681	21,177	25,783	19,834	17,800
9,111	9,663	6,881	13,296	6,772	3,546
6,863	5,690	3,258	3,026	2,542	3,738
4,566	1,601	2,017	1,838	1,788	3,313
19,909	6,727	9,021	7,623	8,732	7,203
21,875	109,714	13,318	90,696	18,190	8,859
50,096	763	1,482	7,604	2,621	193,639
15,607	5,092	3,210	2,046	2,199	5,378
20,656	16,241	9,807	6,967	5,724	10,331
4,462	18,702	3,420	3,212	2,813	2,610
21,305	16,711	19,261	11,768	13,376	8,268

Ethnic Games. Bring into the classroom several books of games that are ethnically identified. Some of these books may have been published in other countries and these are fine if the games are still played in the U.S. Have small groups of students choose a game, figure it out, explain it to the rest of the class, and then play the game.

Crafts. Choose four or five ethnic groups and put a label for each on the bulletin board. Then choose universal categories of crafts (e.g., carving, weaving, stitchery, making musical instruments) and label the lefthand side of the board with these so that you have a retrieval chart. Have students make some of the articles. As they finish an article, have them fill in the chart where appropriate. An example follows.

	Jews	Puerto Rican	Chinese	Polish
TOYS	Dreidel	Three Kings	Pop Dragon	Paper Chain

Good sources are *Crafts and Toys from Around the World* (Newsome 1972) and *Folk Toys Around the World* (Joseph 1972).

Museums. Art and historical museums often have exhibits that are ethnic in nature. At the present, one is especially likely to find exhibits on the "founding fathers" of any particular region. You might want to arm yourself with the book *American Surnames* (Smith 1969) and prepare an inquiry exercise for the students concerning the probable ethnic origin of your town's or city's first settlers.

Check also for travelling exhibits under such titles as "The Black Image in Art" and "Southeast Indian Art." Many times such exhibits can be sent out to schools for a week or two; this gives students an opportunity to use them as a pattern for developing their own shows.

Find out the most numerous ethnic groups in your school attendance area and prepare ethnic "Grandma's Trunks" for each. Buy old trunks, suitcases, or surplus foot lockers at a second-hand store. Fill the trunks with artifacts that a real grandmother of each ethnic group might have preserved. Open the trunk and pass the items around to the students. Have them try to describe the use of the item and suggest why someone might want to save it. Have students sort the items into two piles, one that includes things that any grandmother might have—family photographs, baby shoes, graduation exercise programs—and one pile that includes things that are different or ethnically derived (e.g., Indian beadwork, a statue of St. Anthony). Have at least one grandma's trunk—and preferably two others—for students to compare.

An example of the kinds of items one might include is given in the inventory of one of the trunks developed by the Colorado State Historical Society. The Society has prepared trunks for Japanese, Cheyenne, Mexican, and Afro-American grandmothers. The following list is from the Mexican-American grandmother's trunk:

1) *St. Francis of Assisi* or *Tree of Life* Carved santos, figures, or representations of holy persons were called "bultos". They were usually carved of aspen or cottonwood because these woods do not splinter and are very light in weight. St. Francis is characteristically depicted with birds and animals because of his great love for all creation. This close association to the earth and love of nature is also true of the Spanish Colonials.
2) *Iron Key* Farmers made most of their own implements—hoes, spades, plows and carts—of wood, for all wrought iron was imported and too expensive for an ordinary laborer. Likewise, the utensils for processing and serving foods were fashioned at home, except pottery, for which the villagers traded with the Pueblo Indians.

   This key might have been imported from Mexico or fashioned locally by a blacksmith.
3) *Cross* Carved of cottonwood and decorated with simple incised designs. Used for home devotions.

4) *Rosary* Carved of cottonwood. Used for devotions to the Blessed Virgin Mary to honor her as the mother of Christ.
5) *Bird* Carved of cottonwood. Probably made for the delight of a child.
6) *Retablo* A native religious painting. Every devout Catholic needed these religious portraits to remind him of his friends in heaven, much as photographs serve to refresh remembrance of mortal friends. It was considered an act of piety to copy a Santo with one's own hands, and in New Mexico the art became almost as popular as rural whittling.
7) *Antler Buttons* An example of the use of natural materials to meet a need.
8) *Coin* A coin or a piece of paper money might have been saved for sentimental reasons—perhaps to commemorate a hero. A parallel might be the saving of John F. Kennedy half-dollars.
9) *Milagros/Ex Votos* The small silver objects resembling charms had a religious meaning. If a child or an animal belonging to the family were ill, or if a family member were suffering from an affliction in the eyes, arms, legs, or any part of the body, an image was fashioned and placed close to a representation of one of the Santos. A promise was made to the Saint that another likeness would be fashioned for the village church if the prayers were answered.
10) *Lace Sample* A collar that could be worn on any dress or a fine lace mantilla were prized possessions of a Spanish Colonial lady.
11) *Mantilla Comb* Used at the crown of the head to make the soft lace stand high, away from the head.
12) *Rio Grande Blanket* Little Spanish communities in the Truchas Valley, north of Santa Fe, were the center of commercial weaving. The village of Chimayo has long been particularly productive.

    Early Rio Grande blankets featured strips of white, grey, or brown natural wools. This modern blanket was woven in the old pattern of an early loom in the village of Chimayo by John Trujillo.
13) *Santo Nino de Atocha* A representation of the Christ Child shown seated in a chair. He has in one hand a staff with a gourd water bottle, and in the other, a basket of bread. According to Spanish legend, the Christ Child visited the prisons in Spain where the Christians were being held by the Moors, bringing them water in a bottle that was never empty and bread in a basket that was always full . . .
14) *Prayer Card* In Spanish, devotion to Santo Nino.
15) *Medal* Our Lady of Guadalupe of Mexico has become the best known religious manifestation of all Latin American countries. Her image is more frequently reproduced than any other in New Mexican retablos and bultos.
16) *Cloth Scapular* Depicts Our Lady of Mt. Carmel and St. Simon Stock. Received by children at First Holy Communion.
17) *Book Living Legends of the Santa Fe Country* by Alice Bullock.
18) *Metal Frame* A frame for a retablo.
19) *Wooden Bowl and Spoon* Carved cottonwood; for everyday use.

Student-Created Curriculum. If yours is an area in which ethnic heritage is particularly strong, have students create their own ethnic heritage curriculum. They might include some of the ideas listed above, as well as make up their own learning activities.

One excellent resource that may be used for student-created curriculum is a kit that is designed to help students create their own filmstrips. *Cut and Print: The Filmstrip Makers Laboratory* is available from the Perfection Form Company, Logan, IA 52546. It contains materials and directions for making a 25-foot filmstrip—enough for about six student-made products.

Teacher-Made Curriculum. An entire course in multiethnic studies can be taught very successfully with a plan, a few file folders, a duplicator, and a pile of

newspapers, magazines, and booklets. Label the folders with such titles as Heritage, Economics, Education, Lifestyle, and Politics. Fill the folders with newspaper and magazine clippings showing cross-cultural examples of information on each of the topics. If you have a great deal of material, you may want to have separate subject folders for each ethnic group you are studying. Students may choose to study one group in depth or to make a crosscultural comparison of several groups under one subject. About five folders per subject is sufficient for a class of 30. Keep adding to the folders, but also keep weeding out materials that become outdated.

The Immigrant Analogy. If a class deals with ethnicity it is likely that the concept of the immigrant analogy will emerge. Those who believe in the analogy view recent immigrants to U.S. cities as simply one of a series of waves of people who eventually find a rewarding station in U.S. society. They believe that Blacks and other visible minorities are facing a situation similar to that of first-generation European immigrants of the late 19th and early 20th centuries. Stressed is the "fact" that all immigrants have entered the U.S. socioeconomic system in similar fashion, i.e., often penniless, rootless, unskilled, and ignorant of U.S. urban ways; but through hard work, they have pulled themselves up by their own bootstraps. An important part of their success is attributed to the effect of U.S. public education.

In his book, *Why Can't They Be Like Us?* (1971), Andrew Greeley argues that many second-, third-, and fourth-generation European ethnics believe in the immigrant analogy. Their forebearers worked hard to pull themselves out of poverty and into the mainstream, and they feel that contemporary minorities are too impatient, too "pushy," and want everything "handed to them on a silver platter."

In trying to determine the truth of the immigrant analogy, students can gain a better understanding of the economic system while also doing some comparative study of value systems and lifestyles. The following questions can be used by students to investigate this analogy and draw some conclusions of their own.

1) The immigrant analogy assumes that white immigrant groups have "made it" and that visible ethnic groups will soon "make it."
   a) To what extent have white ethnics really succeeded? Books that provide varying viewpoints include the following: *The Rise of the Unmeltable Ethnics* (Novak 1971) includes several chapters that contain evidence that economic success has not been an across-the-board phenomenon. *Poor Jews: An American Awakening* (Levine and Hochbaum 1974) contains particularly pertinent essays on this topic. *A Portrait of the Italian-American Community in New York City* (Casalena 1975) provides an interesting insight into poverty of New York Italians. *Beyond the Melting Pot* (Glazer and Moynihan 1963) is useful for insight into the Jewish, Italian, and Irish communities in New York City.
   b) To what extent have the visible minorities made it in America? *Beyond the Melting Pot* (Glazer and Moynihan 1963) presents a viewpoint of interest. Two other good sources are *Black Chicago* (Spear 1967) and *Ethnic Enterprise in America* (Light 1972).
   c) How do various groups define success? If white ethnics have not made it in America in a big way, why do these same people think that they have? *Why Can't They Be Like Us?* (Greeley 1971) has an interesting view of Irish social values. *Poverty and Progress* (Thernstrom 1969) presents a similar view for Irish of the 19th century. "The Contadini in Chicago: A Critique of the Uprooted" (Vecoli 1964) contains a view of Italian community values as does Vecoli's article, "The Italian Americans" (1974). *Ethnic Enterprise* (Light 1972) presents a view of economic and community values of the Japanese-Americans, Chinese-Americans, and Blacks. Additional ideas on this issue can be found in *Beyond the Melting Pot* (Glazer and Moynihan 1963) and *The Rise of the Unmeltable Ethnics* (Novak 1971).

2) Disregarding for a moment the question of relative success, it seems appropriate to ask about the process of "making it" in the U.S. How have large numbers of people from various ethnic groups succeeded in the U.S.? Students should compare the answers to these questions as they relate to both the 19th and 20th centuries:
   a) Employment: In what parts of the economy do people enter, i.e., what types of jobs do they secure? What is the nature of unskilled work? Why do people take unskilled work? What benefits do people receive from doing unskilled work? How do people get employment? What has been the effect of unions on securing jobs? To what extent do those just entering the job market stay on the job? What are the age differences in the job market?
   b) Unemployment: Who have been affected by the traditional "last hired, first fired"?

   Most of the literature on immigration history has sections on employment of white ethnic groups. Several stand out as exemplary: *Boston's Immigrants 1790-1800* (Handlin 1970) has a chapter entitled "The Economic Adjustment," which pertains to Irish in Boston. *The Slavic Community on Strike* (Greene 1968) contains several chapters on Polish and Lithuanian coal miners in Pennsylvania. *The Great School Legend* (Greer 1972) provides an insight into the nature of economy and the importance of unskilled jobs for white immigrants in the early 20th century. *Steelworkers in America: The Nonunion Era* (Brody 1969) describes the poor industrial working conditions suffered by immigrants. Other books previously cited give insights on the issue of employment for white ethnic groups in late 19th- and early 20th-century U.S. There are literally hundreds of books, reports, and articles on the problem of Black employment in the 20th century. A good compilation of such information is in *Racial and Cultural Minorities* (Simpson and Yinger 1972). Chapters 11 and 12 deal specifically with employment problems of Blacks. Many of the collections on Mexican-Americans contain sections on economic problems. *Mexican Americans in the United States* (Burma 1970) is a particularly good resource. There are many others. Newspaper articles based on reports of the Bureau of Labor Statistics can be found almost every week in local newspapers. A great number of government reports are available from the U.S. Government Printing Office. There are also a number of published reports on special government employment programs undertaken since 1962 under the Manpower Training and Area Redevelopment Acts.
3) Another avenue of investigation is to study small, individual ethnic enterprises, an important avenue of upward social and economic mobility. Good sources include the following: *Promised City: New York's Jews* (Rischin 1970) describes Jewish economic enterprise. *Ethnic Enterprise in America* (Light 1972) contains an interesting comparative study of enterprise among Japanese, Chinese, and Blacks. The contemporary problems of small merchants in the Black community are treated in *Racial and Cultural Minorities* (Simpson and Yinger 1972). *Beyond the Melting Pot* (Glazer and Moynihan 1963) also discusses this subject.
4) Another aspect of the economic comparison of 19th- and 20th-century white immigrants and today's visible minorities is the myth and reality of the importance of education and its relationship to economic success for these groups. See particularly *The Great School Legend* (Greer 1972) and *Racial and Cultural Minorities* (Simpson and Yinger 1972). In Chapter 11, Simpson and Yinger show that minority problems in employment and earning levels are directly correlated with low educational levels.

Approaches to Teaching Ethnic Studies

We have provided the above potpourri of activities on the assumption that readers will want to incorporate short ethnic learning activities at many points in an already-existing curriculum. Cortés suggested in Chapter 1 that ethnic studies should be integrated into all subject areas at all grade levels by all teachers.

However, there are other ways in which ethnic studies can be approached in the school curriculum. The approach taken to teaching ethnic studies will influence the selection of teaching activities. The following are four common approaches to ethnic studies (including our preferred "integrated" approach). You may wish to use any one of these as a guide in selecting appropriate activities for your particular circumstances.

Special Group Courses. Beginning with Black Studies and continuing with courses about Mexican-Americans, Asian-Americans, and Native Americans single-group courses have usually been developed in schools in which there is a large population of these ethnic groups. Frequently, such a course is populated mostly by students from the group about which the course is being taught, with few, if any, students from other ethnic backgrounds taking the class.

One major problem with such courses is that, although they provide a corrective to the past neglect of the group being studied, they tend to promote a polarity in students' minds—the group being studied versus the "other" group(s). Because the history of the United States is one of the mistreatment of minority groups, there is the danger that such courses will cause further divisiveness.

Human Relations Courses. Courses of this type are developed in an effort to reduce prejudice and prejudicial attitudes among students. These courses frequently involve students in an examination of their personal attitudes toward minorities, without an in-depth examination of their own ethnicity or the role ethnicity plays in their lives.

Commonly in these courses there is such an emphasis on encouraging students to say and do the "right" things that they do not really express ideas that trouble them. In addition, there is a tendency to project the attitude that there is a certain standard or pattern of behavior that is desirable; students often believe that everyone must be alike if U.S. democracy is to work.

Ethnic Studies Courses. Courses in ethnicity are a relatively new concept. They focus on many ethnic groups, frequently concentrating on all the groups represented in the class, the neighborhood, or the school district. There tends to be an emphasis on the history of the groups and the contributions they have made to U.S. society. Such courses are designed to assist each student in establishing personal identity, as well as in understanding the concept of cultural pluralism.

These courses, too, can have some basic weaknesses. A common weakness is that study about the ethnic group concentrates too heavily on historical aspects of the groups and the contributions of particular individuals considered "heroes." There is too little emphasis on the day-to-day life of ethnic group members and the relationship between a group's ethnicity and the role it has played in U.S. life. In addition, the teaching of ethnicity in a single course setting tends to isolate this concept from the everyday school experiences of the student.

Integrated Ethnic Studies. The most desirable method of teaching ethnic studies is to integrate it into all courses in the school, teaching it as a part of the daily life of the student. While this chapter has focused on activities designed for traditional social studies courses at elementary and secondary levels, a few brief suggestions are also given for relating ethnic studies to language arts, art, music, and home economics. Teachers of science, mathematics, and industrial arts should also think of ways to integrate the treatment of ethnicity into their regular classroom instruction.

Chapter 3

Identifying and Evaluating Materials for Teaching Ethnic Studies

An important component of an effective ethnic studies program is the use of well-chosen materials. Materials will not "make or break" an ethnic studies program, but the use of sound, appropriate materials can enhance a curriculum, while the use of unsound or inappropriate materials can diminish the impact of a well-conceptualized program. This chapter provides suggestions about how to identify available ethnic studies materials and select those that best suit the needs of a particular class.

The information provided in this chapter is based on the findings of work completed by the Social Science Education Consortium's Ethnic Heritage Project, which was funded by an Elementary and Secondary Education Act, Title IX, grant from the U.S. Office of Education. The project staff collected and analyzed more than 1200 ethnic studies materials and prepared several publications based on the findings of those analyses.

Identifying Ethnic Studies Materials

Sources of Materials. There is an enormous amount of material available for teaching ethnic studies, but it is not easy to locate because its publishers are diverse and useful materials are not always labeled "ethnic studies." Libraries, both school and public, as well as resource centers are potential sources of materials; however, teachers should also consider the following sources when looking for ethnic studies publications.

1) *Publisher's Catalogs.* Textbook publishers' lists are a primary source for identifying ethnic studies materials. Ethnic studies materials are often listed under the headings of ethnic studies or ethnic relations. However, appropriate materials can also be found under headings such as social studies, language arts, literature, history, political science, sociology, human relations, art, music, home economics, and crafts. Trade book publishers also carry titles relevant to ethnic studies curricula. In their catalogs such materials are listed in humanities, arts, or social science categories.

2) *Bibliographies.* Another source for identifying materials is bibliographies compiled by people working in the field of ethnic studies. Curriculum guides from school districts often contain helpful listings. Reference lists in ethnic studies texts or supplementary materials can lead to other materials. Many ethnic studies projects funded by government agencies, particularly the U.S. Office of Education, have produced general and/or specialized resource lists. The Social Science Education

Consortium has produced *Materials and Human Resources for Teaching Ethnic Studies: An Annotated Bibliography* (1975).

3) *Ethnic Heritage Organizations.* Ethnic heritage organizations are good sources for identifying materials on specific ethnic groups. Groups such as the American Swedish Society, the Anti-Defamation League, the Japanese American Curriculum League, and the American Indian Historical Society often produce materials about their groups. Some of these materials are historical, tracing the immigration, migration, and adaptation problems of the particular group. Other materials are more current, dealing with the present situation of the ethnic group in the United States; organization newsletters or journals often provide this kind of information. The quality of materials produced by ethnic heritage organizations is uneven, but such groups should be contacted when materials on specific ethnic groups are sought.

Kinds of Materials. Although the scope of ethnic studies is wide and includes hundreds, perhaps thousands, of publications, ethnic studies materials fall into three categories: curriculum materials, students resources, and teacher resources.

1) *Curriculum Materials.* Curriculum materials are defined here as materials having both a student component, such as a text or filmstrip, and a teacher component, such as an instructional guide or list of suggested activities.

Textbooks are the most easily recognizable group of curriculum materials. There are relatively few ethnic studies textbooks, i.e., textbooks focusing specifically on one or more ethnic groups or on concepts of ethnicity. *The Black American in United States History* (Toppin 1973) and *Mexican-American Heritage* (Garcia and Shaftel 1972) are examples of two texts that deal with individual ethnic groups. Their formats are much the same as many history and sociology texts and include narrative content, discussion question, and/or student activities. A more general ethnic studies text is *Many Peoples, One Nation* (Rose 1973), an intermediate-level text containing readings from a wide variety of sources along with discussion questions and activities.

In addition to textbooks, a popular kind of curriculum material is multimedia products. In the past three or four year, audiovisual kits have become increasingly common. Two examples are *The American Experience: Immigration and Migration* (Riess and Tax 1975) and *The Sun Dance People: The Plains Indians, Their Past and Present* (Erdoes 1973). Multimedia materials also include poster series, games and simulations, and hands-on objects. Ethnic studies lends itself to a multimedia format, and many schools have these products in their libraries.

Both text and multimedia curriculum materials tend to follow two conceptual approaches. One kind of material is designed to provide information about ethnic groups—their origins, experiences, and present state. These materials are most often historical or sociological, but some are multidisciplinary. As a rule, such materials tend to view groups separately rather than show interrelationships among ethnic people. For example, a multimedia kit might contain several filmstrips, each dealing with a different ethnic group. This approach often (although not always) leads to a separatist view of groups and a "glossing over" of important aspects of a group's identity.

Another approach sometimes used in curriculum materials is self-awareness. Awareness materials are designed to help students develop a sense of identity and to explore concepts such as prejudice or differences among people. Some examples of these materials are *The Color of Man* (Cohen 1968) and *The Black Rabbits and the White Rabbits: An Allegory* (1969). There are far fewer self-awareness than informational materials, but they are available from both commercial publishers and organizations.

In identifying curriculum materials for ethnic studies, standard textbooks and materials in the fields of social studies, language arts, fine arts, and perhaps other disciplines should not be ignored as potential resources. For example, a civics book

may have a section devoted to voting patterns of minorities. If other materials on the political acitivitity of ethnic groups are not available, a teacher can use the section in the civics book as one component in an ethnic studies program. Similarly, a Native American legend or a poem by a Black author in a literature text can provide an effective springboard for ethnic studies.

2) *Student Resources.* Student resources are those materials that students can use for information on ethnic groups, without direction or intervention by the teacher. Among the types of materials in this category are novels, collections of readings, and general reference works written at a student reading level. Many of these resources can be found in publishers' trade book catalogs or in book stores. Many are in paperback. A novel such as *The Autobiography of Miss Jane Pittman* (Gaines 1971) was originally marketed for the general public, but it provides excellent ethnic studies reading.

The great bulk of student resources are for upper-level secondary students. Such materials are often appropriate for both student reading and teacher background. While the majority of student resources are for older students, books that are written for younger children provide some of the best ethnic studies materials available for elementary and intermediate students. Books for young children often involve stories about ethnic children and their families, and such stories offer a perspective of ethnic people and traditions that is not found in more standard curriculum materials. Some examples of such stories are *Children of Appalachia* (Shull 1969) and *A Child in Prison Camp* (Takashima 1971).

Student resources are most effective when used to supplement the curriculum. They cannot provide the core material for a course in ethnic studies, but when integrated with other materials into an overall curriculum design, such sources may add provocative, insightful aspects to ethnic studies learning.

3) *Teacher Resources.* Teacher resources are books and articles that are not necessarily suitable for use by students, but can be used by the teacher for obtaining background knowledge about specific ethnic groups or about ethnicity concepts.

Teacher resource materials tend to be of three types. The most prevalent type is informational, that is, materials that provide factual information about ethnic group origins, customs, and practices. These sources cut across disciplinary lines and include not only historical, sociological, political, and anthropological data, but also language, literature, art, and music information. Many of these books are academic in nature, having been written by scholars whose specialty is the ethnicity of one or more groups. Other materials are published by ethnic heritage organizations as a means of keeping alive the story of their group's immigration to, and life in, the United States.

A second type of teacher resource is awareness-raising material. Books such as *Chicano Counselor* (Escobedo 1974) and *The Educational Needs of Minority Groups* (Castaneda *et al.* 1974) are designed to help teachers become sensitive to the special needs and backgrounds of ethnic students and to the cultural differences that students and teachers may have in the classroom. Often such resources are categorized as guidance and counseling material, but they are valuable sources of information for teaching ethnic studies.

Teacher resources also include "how-to" books on teaching ethnic studies. *Teaching Strategies for Ethnic Studies* (Banks 1975) is a good example of a teaching methods book for ethnic studies. Such materials not only provide a conceptual framework for teaching about ethnicity, but also describe specific strategies and activities for classroom use.

Teachers must decide how best to use teacher resource materials. In some instances, a book will be useful only as a reference for the teacher. In other instances, teachers may find that parts of the material can be used directly with students, particularly older students. The awareness materials can provide for any teacher useful insights into the aspirations and behavior of ethnic students.

Characteristics of Materials. A survey of curriculum, student, and teacher resources in ethnic studies reveals the following characteristics of ethnic studies materials:

1) The majority of ethnic studies materials is written for secondary-level students. There are fewer materials for the intermediate level and still fewer for the elementary level. One ramification of this is that elementary teachers who wish to incorporate ethnic studies into their teaching will have to use more standard curriculum materials, student resources, and self-developed materials to build their ethnic studies program.

2) While there are hundreds of ethnic studies materials, the bulk of them deal with four groups: Afro Americans, Mexican Americans, Native Americans, and Jewish Americans. Materials about other ethnic and religious groups are relatively scarce when compared with publications on these groups. Multiethnic materials, that is materials that look at several groups simultaneously, are even less common. If teachers are to develop multiethnic teaching practices, as described by Cortés in Chapter 1, they will have to select carefully materials on the four groups mentioned above, search out materials on other groups, and combine the materials into a well-balanced ethnic studies program.

3) Most ethnic studies materials are supplementary rather than core curriculum materials. While there are a few ethnic textbooks and some multimedia curriculum packages, most ethnic studies materials are in trade book or academic book categories. Therefore, teachers will have to design their ethnic studies curriculum around the available supplementary materials rather than depend on predeveloped core curriculum materials to form the basis of their teaching.

4) The quality of ethnic studies materials is very uneven. There are outstanding ethnic studies materials, but there are also many publications of questionable quality. Much ethnic studies material is quite traditional educationally—the teaching strategies and format are neither innovative nor inspired. This is true even of materials of which the ethnic content is solid. It remains the task of the teacher to create interesting ways to use materials that are shown to have sound ethnic content.

Selecting Ethnic Studies Materials

Considering the vast number of available ethnic studies materials, how can teachers evaluate materials and select those that are most appropriate for their needs? The following guidelines are offered as suggestions.

Determine Needs. The first step in selecting appropriate materials for ethnic studies is to determine needs and objectives. An important consideration is the time frame in which ethnic studies will be taught. As suggested in Chapter 2 ethnic studies can be a separate course, a unit, or an activity—or it can be a concept that is integrated into all teaching. If you are teaching ethnic studies as a separate course or unit, materials that will fit that time frame must be considered. However, if ethnic studies is to be integrated into regular curricula, then you may wish to evaluate the materials you currently use in areas such as social studies or language arts to determine how they can be used as a basis for teaching about ethnicity.

You will also need to determine your objectives. Do you primarily wish to convey information about ethnic groups and their lives? Do you wish to raise students' awareness of the meaning of ethnicity and the influence of ethnicity on their personal lives? Or are you seeking to accomplish both kinds of objectives? There are materials to suit whatever objectives you set, but a clear definition of goals will help you decide which materials are appropriate.

Survey Available Materials. By checking libraries, publishers' catalogs, bibliographies, and ethnic organizations, you will become aware of the many publications and products available for teaching ethnic studies. The Social Science Educa-

tion Consortium's *Materials and Human Resources for Teaching Ethnic Studies: An Annotated Bibliography* (1975) will also be helpful. From these sources, you can start narrowing your selections to the materials that seem to suit your curriculum plans best.

Evaluate Materials. Once you have identified a number of materials that appear to be appropriate, a careful analysis of each product should be undertaken. Such an analysis should help determine if the materials are both sound and appropriate. The following questions are examples of things to consider in evaluating materials:

1) Is the material educationally sound?
   a) Is the author's rationale clear and appropriate?
   b) Are cognitive and affective objectives made clear and are they appropriate?
   c) Are teaching modes and strategies clearly defined and are they appropriate?
2) Is the material adaptable to your situation?
   a) Is the material appropriate for your class composition?
   b) Is the material appropriate for the community in which your school is located?
   c) If used separately, will the materials present a balanced view of ethnic groups?
3) How sound is the ethnic content of the materials?
   a) Do the materials show and discuss different ethnic groups relating to each other, or are groups shown in isolation?
   b) Do the materials show actual examples of the language or dialect of the ethnic group?
   c) How accurate are the historical facts presented in the materials?
   d) Do major omissions distort the historical accuracy of the materials?
   e) How free of bias is the overall content of the materials?
   f) To what extent do the materials stereotype members of the ethnic group?
   g) Do the materials portray a diversity of lifestyles within the ethnic group?
   h) Is the ethnic group presented from only one viewpoint or from many points of view?
   i) To what extent do the materials portray the influence of the ethnic group on life in the United States?
   j) Do the materials emphasize the ethnic group's heroes to the exclusion of its other members?
   k) To what extent do the materials promote student understanding of the universality of human joys and problems?
   l) To what extent do the materials promote the concept of assimilation (groups "melting" together in society until they become indistinguishable)?
   m) To what extent do the materials promote the concept of ethnic pluralism (groups living together in harmony and mutual respect while maintaining separate identities)?
   n) To what extent do the materials promote student appreciation of all ethnic groups?
4) How good are the materials overall?
   a) In general, how sound is the content of these materials?
   b) In general, how innovative are these materials?
   c) In general, of what quality is the physical and technical presentation of the materials?

(The Social Science Education Consortium has developed an analysis instrument, *Ethnic Studies Materials Analysis Instrument*, to aid educators in evaluating ethnic

studies materials. The instrument includes all the above questions plus others, and each question is accompanied by a rating scale.)

In evaluating materials, three general cautions should be heeded:

Caution 1—Pay careful attention to the copyright date of the materials. As a rule, materials published before 1970 are not multiethnic or pluralistic in their approach and tend to be stereotypic and hero-dominated. Even materials published before 1973 should be carefully evaluated for accuracy and presence of pluralistic concepts.

Caution 2—Look at the entire set of materials before making a final decision. There are multimedia kits and series of books in which some components are of good quality and other components are questionable. This is also true of individual chapters within a single book.

Caution 3—Do not assume that all materials from a publisher will be of equal quality. Several publishers have numerous ethnic studies products on the market. One book or kit may be excellent while the next is inappropriate or ineffective. Always preview ethnic studies materials before purchasing them or introducing them into the classroom.

Select Materials. The final selection of materials will depend on the cost and physical quality of the materials as well as quality of content and appropriateness. Naturally a teacher hopes to be able to buy or obtain the use of the very best material. However, this is not always possible and you may feel it is better to avoid teaching ethnic studies rather than to rely on less than high-quality materials.

However, you should realize that even materials that are not top-notch can be effective if you seek creative ways to use them in the classroom. For example, a material which is heavily hero-dominated will probably not be a first choice for classroom use. Yet, if that material is all you have to work with, it is possible to build an effective lesson with it by comparing and contrasting the life of an ethnic "hero" with the life of a more ordinary ethnic group member. Similarly, you may have access to a fine ethnic filmstrip for secondary students, but no access to multimedia material for elementary children. With some advance planning, it may be possible to use the secondary-level filmstrip with young children simply by turning off the sound and creating a narrative that is suitable to the learning-level of younger children.

Given the current state of ethnic studies materials, it is probably not reasonable for a teacher to expect to find one material that will answer all curriculum needs. There are not many ethnic studies core curriculum materials and those that are available often need supplementary sources to help tailor them to class and community needs.

Ethnic studies materials are flooding the market. They are diverse, of varying quality, and often difficult to find. At this stage in the development of ethnic studies as a curriculum concern, it is up to individual teachers to pull together the resources that will best serve their curriculum and student needs and to use those materials in ways that enable their students to better understand "you and them."

Chapter 4

Evaluation Instruments for Ethnic Studies

In all phases of instruction, evaluation is an important component. Its purposes are many: to measure student cognitive gains; to assess changes in students' attitudes, feelings, and actions; to assess the effectiveness of teaching strategies and materials; and to see if all components of instruction fit together in a well-designed program.

In developing an ethnic studies program, either as a separate course or as an integral part of an existing course, a teacher must think carefully about objectives and how to evaluate their achievement. In Chapter 1, Cortés outlines four general goals for teaching about ethnicity. These might be used as a basis for specifying more concrete goals. They are (1) to help students develop their basic skills, (2) to help students develop better understanding of their own backgrounds and of other groups that compose our society, (3) to help students develop a commitment to building a better nation and a better world for all, and (4) to help students develop the skills to build that better society for all.

We have identified some resources to help in evaluation. Following is an annotated list of existing instruments for evaluating various aspects of ethnic studies programs. These instruments were collected by the staff of the Social Science Education Consortium as part of a project to collect, annotate, and disseminate information about evaluation instruments for social studies education. Information on authors, source, and grade level are given for each.

Cognitive Evaluation Instruments

Cognitive research measures related to Anthropology Curriculum Study Project, in *Race, Caste, and Prejudice: The Influence of Change in Knowledge on Change in Attitude*, Appendices C and D. 1970. Milton Kleg. Anthropology Curriculum Project, University of Georgia, 105 Fain Hall, Athens, Georgia 30601. Grade Levels: 9-12.

Multiple-choice test of lower-level cognitive learning related to students' knowledge of the relationships among race, religion, economics, social status, and culture. Cognitive multiple-choice questions are correlated with attitudinal questions in this study (see below—Attitude scales and correlations . . ., under Affective Evaluation Instruments).

Ethnic Studies: The Peoples of America—Comprehensive Examination. 1973. Educational Resources Division, Educational Design, Inc., 47 West 13th Street, New York, New York 10011. Grade Levels: 9-12.

Lower-level cognitive, multiple-choice questions measuring student knowledge of specific ethnic groups and well-known ethnic leaders.

"Integrated History Test," in *Institute for Teachers and Principals on Integrated American History in the Inner-city Elementary Schools: Director's Report.* 1970. Department of Educational Administration, University of Wisconsin, Madison, Wisconsin 53706. Grade Levels: 1-6.

Lower-level cognitive, multiple-choice questions testing student knowledge of Black culture and history in the U.S.

Pool of the original cognitive test items, in *Race, Caste, and Prejudice: The Influence of Change in Knowledge of Change in Attitude,* Appendix D. 1970. Milton Kleg. Anthropology Curriculum Project, University of Georgia, 105 Fain Hall, Athens, Georgia 30602. Grade Levels: 9-12.

Multiple-choice questions measuring students' knowledge of the sociological concepts of race and prejudice.

"Pre-unit Cognitive Test for *Ethnicity in America: A Unit in a Senior High School American History Course,*" in *Ethnicity in America.* 1968. Social Studies Curriculum Center, Carnegie-Mellon University, Schenley Park, Pittsburgh, Pennsylvania 15213. Grade Levels: 9-12.

Lower-level cognitive, multiple-choice pretest on ethnicity.

"Questions for Review," in *Teacher's Guide for the Black American: A Perspective Look.* 1969. Mary Manoni. Education Division, The Miche Company, Box 57, Charlottesville, Virginia 22902. Grade Levels: 9-12.

Suggested exercises and lower-level cognitive, multiple-choice questions measuring student knowledge of Black history, particularly the slave trade and civil rights.

"Race Relations: Questionnaire on Knowledge and Attitudes," in developmental version of "Negro Views" unit. 1969. St. Louis County Social Studies Project, 10646 St. Charles Rock Road, St. Ann, Missouri 63074. Grade Levels: 9-12.

Rating scales to measure student knowledge and attitudes toward minorities.

"Recall Questions," in *Race, Caste, and Prejudice Student Handbook.* 1970. Milton Kleg and Marion J. Rice. Anthropology Curriculum Project, University of Georgia, 105 Fain Hall, Athens, Georgia 30601. Grade Levels: 9-12.

Lower-level cognitive, fill-in-the-blank test on how well students can recall what they have read from *Race, Caste, and Prejudice* materials.

"Study of Minorities Test," in *Final Report of Aptos School's Project Future.* 1969. Pajaro Valley Unified School District, Watsonville, California 95706. Grade Levels: 7-9.

Lower-level cognitive, multiple-choice questions testing student knowledge of the history and Constitutional rights of minorities.

"Test for Chapters Two and Three of *Ethnicity in America.*" 1968. Social Studies Curriculum Center, Carnegie-Mellon University, Schenley Park, Pittsburgh, Pennsylvania 15213. Grade Levels: 9-12.

Lower-level cognitive, multiple-choice test on ethnicity.

Affective Evaluation Instruments

Attitude questionnaire, in *Establishment of the American Colonies: A Comparison of Spanish and English America,* experimental version of Instructional Unit No. 1. 1968. Latin American Curriculum Project, 403 Sutton Hall, University of Texas, Austin, Texas 78712. Grade Levels: 9-12.

Rating scales and open-ended questions to assess student attitudes toward Latin America.

Attitude scales and correlations between affective and cognitive items, in *Race, Caste, and Prejudice: The Influence of Change in Knowledge on Change in Attitude,* Appendices E, F, and G. 1970. Milton Kleg. Anthropology Curriculum Project, University of Georgia, 105 Fain Hall, Athens, Georgia 30601. Grade Levels: 9-12.

Rating scales measuring student attitudes toward ethnic groups. Cognitive multiple-choice questions are correlated with affective questions in this study (see above—Cognitive research measures . . . under Cognitive Evaluation Instruments).

Evaluation questionnaire for the instructional program *Conflict, Politics, and Freedom.* 1968. Committee on Civic Education, School of Law, University of California at Los Angeles, Los Angeles, California 90024. Grade Levels: 9-12.

Multiple-choice questions to determine student attitudes toward self, race, and government.

Interview Manual: Interviews I, II, III, in *The Intergroup Relations Curriculum: A Program for Elementary School Education,* Volume I. 1969. John S. Gibson. Lincoln Filene Center for Citizenship and Public Affairs, Tufts University, Medford, Massachusetts 02155. Grade Levels: 1-3.

Interviews in three modes: straight interview with teacher; teacher and child make up story involving child's interaction at party; and child colors in pictures of scenes at the make-believe party. Instrument designed to measure degree of prior contact with Blacks, impressions of contact, and general distinctions child makes among groups.

Opinion survey for Project Insight, in *Evaluation Report: Project Insight, 1969-70.* 1970. Ronald R. Besel *et al.* Available through ERIC—ED 045 463. Grade Levels: 9-12.

Scales measuring attitudes and feelings toward integration, derogatory stereotypes of specific minorities, social acceptance, human rights, etc.

Providence Social Studies Curriculum Study attitude survey, in *An Investigation into the Utilization of Geography and History as Integrated Disciplines for Social Studies Curricular Development in a Public School System.* 1965. Ridgway F. Shinn, Jr. Providence Social Studies Project, Rhode Island College, Providence, Rhode Island 02908. Grade Level: 8.

Rating scales to measure student tolerance and attitudes toward politics, ethnic problems, and other social issues.

"Questionnaire on *Black in White America,*" in *Black in White America: The Struggle for Identity and Power—Results of the Pilot Test.* 1970. Janet P. Hanley and A. S. Walter. Education Development Center, 55 Chapel Street, Newton, Massachusetts 02160. Grade Levels: 9-11.

Multiple-choice questions, rating scales, and brief essays measuring attitude changes as a result of course on Black/White relationships.

"Race Relations: Questionnaire on Knowledge and Attitudes," in developmental version of "Negro Views" unit. 1969. St. Louis County Social Studies Project, 10646 St. Charles Rock Road, St. Ann, Missouri 63074. Grade Levels: 9-12.

Rating scales to measure student knowledge of and attitudes toward minorities.

"Scale for Measuring Attitude Toward Any Defined Group," in *Race, Caste, and Prejudice: The Influence of Change in Knowledge or Change in Attitude.* Appendix I. 1970. Milton Kleg. Anthropology Curriculum Project, University of Georgia, 105 Fain Hall, Athens, Georgia 30601. Grade Levels: 9-12.

Plus/minus rating scales for use in evaluating respondents' attitudes toward any group. Rates honesty, loyalty, tendencies toward insubordination, imaginativeness, etc.

"Social Distance Scales 1, 2, and 3," in *Race, Caste, and Prejudice: The Influence of Change in Knowledge or Change in Attitude,* Appendix I. 1970. Milton Kleg. Anthropology Curriculum Project, University of Georgia, 105 Fain Hall, Athens, Georgia 30601. Grade Levels: 9-12.

Students rate ethnic groups according to what relationship they would want to have with those groups.

Social Studies Student Inventory. 1970. New England Educational Assessment Project. Available through ERIC—ED 045 538. Grade Levels: 9-12.

Rating scales to estimate the range of social perceptions held by students as a result of instruction.

Inquiries in Sociology: Instructor's Guide, Handouts 1-8. 1972. Allyn and Bacon, 470 Atlantic Avenue, Boston, Massachusetts 02110. Grade Levels: 9-12.

Questionnaire of mixed format which can be used to determine student attitudes about self, role in school and home, social relationships, and ethnic groups.

"Survey on Social Attitudes," in "Study Materials: Curriculum Seminar, December 2-3, 1965." 1965. Washington University, Lindell and Skinker Boulevard, St. Louis, Missouri 63130. Grade Levels: 9-12.

Students rate their willingness to associate with any specific group in particular situations.

"Upper and Lower Grade Units: Children's Perceptions of Minority Groups as Seen Through Their Drawings," in *The Intergroup Relations Curriculum: A Program for Elementary School Education,* Volume I. 1969. John S. Gibson. Lincoln Filene Center for Citizenship and Public Affairs, Tufts University, Medford, Massachusetts 02155. Grade Levels: 1-6.

Child draws pictures of himself, a friend, and a Black child as he perceives them in different situations—at home, at school, with classmates, etc.

"Upper Grade Unit: Sentence Completion Instrument," in *The Intergroup Relations Curriculum: A Program for Elementary School Education,* Volume I. 1969. John S. Gibson. Lincoln Filene Center for Citizenship and Public Affairs, Tufts University, Medford, Massachusetts 02155. Grade Levels: 3-6.

Sentence completions to determine student's racial attitudes.

"Upper Grade Unit: Stereotype Sorting Exercise," in *The Intergroup Relations Curriculum: A Program for Elementary School Education,* Volume I. 1969. John S.

Gibson. Lincoln Filene Center for Citizenship and Public Affairs, Tufts University, Medford, Massachusetts 02155. Grade Levels: 3-6.

Student sorts and ranks eight groups (Irish, English, Black, American, Italians, Jews, Puerto Ricans, and a friend) according to stereotypic characteristics such as dirty, dumb, polite, has guts, honest, etc.

World-Minded Attitudes. 1957. D. L. Sampson and H. P. Smith. Survey Research Center, Institute for Social Research, University of Michigan, Ann Arbor, Michigan 48104. Available in J. P. Robinson, J. G. Rush, and K. B. Head, *Measures of Political Attitudes*. Ann Arbor: Survey Research Center, 1968. Grade Levels: 13-Adult.

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